

3
The Demaundes of holy
Scripture, with answeres to the same,
wherein are defined, and declared the
cheefe, and principall poyntes of Christian
doctrine: very profitable for the right
vnderstanding of holy Scriptures:
made by T. Becon, and
dravven out of his
great vvorkes.

(...)

Matth. 7.

Aske, and it shall be geuen you. Seeke, and ye shall
finde. Knocke, and it shall be opened vnto you.

Iames. I.

If any of you lacke vvysdome, let him aske of hym
that geueth it: euen God, vyhich geueth to al men
indifferently, and casteth no man in the teeth, and
it shall be geuen him. But let him aske in faith, and
vvauer not: for he that doubteth, is like a vvaue of
the Sea, vvhich is toft of the vvindes, and caryed
vvith violence. Neither let that man thinke, that
he shall receiue any thing of the Lorde. A vvaue-
ring minded man, is vnstable in all his vvayes.

AT LONDON,

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1577.

Cum Privilegio.



I. Peter. 3.

Be ready alwayes to geue ansvvere to euery man that asketh you a reason of the hope that is in you, and that vvith meekenesse and feare, hauing a good conscience, that vwhere as they backbite you as euyll dooers, they may be ashamed, that falsely accuse your good conuersation in Christe.


Apocalips. 3.

Thou sayest, I am riche and encreased vvith goods, and haue neede of nothing, & knowest not howe thou art vvretched and miserable; and poore, and blind, & naked. I counsell thee to bye of me, gold tryed in the fyre, that thou mayest be riche: and vvhite rayment, that thou mayest be clothed, that thy filthy nakednesse do not appeare: and annoint thyne eyes vvith eye salve that thou mayst see.



To the godly, and right
woo:shipfull Senate, the Mayre and
his brethren of Sandwich in Kent.

Thomas Becon vvysbeth long
life, continuall health, and
prosperous felicitie.

 O oft as I consider the blessed
state of your tovvne, vvhereof God
by his deuine prouidence and vnsear-
cheable counsell, hath made you ru-
lers vnder the Queenes Maiestie, our
Soueraigne liege Lady: I am entirely protioked and
stirred vp to geue most entire thanks, to the Prince
of Princesses, and Lorde of Lordes, that mighty
G O D of Hostes, for his so great and singuler be-
nifites, so bounteously and largely poured vpon
you, and other the inhabitauntes of your tovvne.
For I doo not vvell knovve, yf any thing may any
vvhere be found, meete to beautifie a common
vveale, that iustly may be counted to lacke in you,
so plentifully hath G O D poured his blessings
vpon you. VWho is able to expresse, vvhat a good-
ly ornamente, precious ievvell, and noble ouche,
Christian doctrine is, to a Christian common
vveale? The sage and prudent Philosophers, and o-
ther vvysse and expert men of this vvorld, iudged
these common vveales most blessed, happy, and for-
tunate, most noble, beautifull, and flourishing, vvhere
the Princes and Rulers thereof, vvère eyther Philo-
sophers, or studious of Philosophie. But how much
is that common vveale to be counted happy and
blessed, vvhere not humaine Philosophie, vvhetlier

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we respect naturall, or morall, but diuine Philosophie, brought from the hie Heauens, by him vvlicch is the vvysdome of the father, prospereth, flourisheth, triumpheth: vvhere also not vaine and curious Philosophers, but true, faithfull, and godly Philosophers raigne, and beare rule? VVhatsoever the Philosophers taught, although neuer so much enforced vvith sugred eloquence, probable reasons, and apparent argumentes, it vvvas the fruite of the earth, and of mans braine: but that vvhicche Christe deliuered vnto vs, came out of the bosome of his Father, so that looke hovve much the noble Heauens surmount & passe the vile & base Earth in high, & indignitie: so much, and incomparable vvysse more, doth the heavenly Philosophie, vvhereof the holy Ghost alone is the auethour, exceedeth the earthy Philosophie, vvhereof man is the deuiser. He that cometh from an high, sayth that blessed Iohn Baptist, is aboue all. He that is of the earth, is earthy, & speaketh of the earth. He that commeth from Heauen, is aboue all, and vvhat he hath seene and heard, that he testifieth: and no man receiueth his testimonie. He that hath receiued his testimonie, hath set to his seale, that G O D is true. For he vvhom G O D hath sent, speaketh the vvordes of God. VVhat other thing is this diuine Philosophie, vvher of we nowe speake, then the holy vvoord of God? And vvhat other are these faithfull and godly Philosophers, then the true preachers and professours of the sacred Scriptures? All these are to be founde among you plentifully. The Christian Philosophie, I meane the vvoord of G O D, raigneth, ruleth, and triumpheth among you, so that according vn-

Iohn. 3.

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to it, all things are ordered among you in that your
Tovvne. In other places, this diuine and Christian
Philosophie, is counted heresie, newe learning,
straunge doctrine, the mother of errours, the cause
of rebellion, sedition, insurrection, &c. and the
plaine subuersion of common vveales: but vvith
you, & that most iustly it is reperted & taken for the
alone trueth, for the ancient doctrine of the Patriar
ches, Prophets, and Apostles, for the mother of all
godlynes and vertue, for the onely & alone cause of
vnitie, concord, quietnesse, amitie, obedience, and
for the alone stay, vpholding, and maintenance of
all Chriftean, and vvell ordred common vveales, so
that vvhere this is not, there is a Chaos, and plaine
confusion of thinges. This holy vvoord of GOD
among you, svvimmeth not in your lippes only, but
it also shineth in your lyfe and conuersation, vnto
the good example of all them that are conuersant
vvith you. By this vvoord, according to the com
maundement of G O D geuen to Iosua, ye do not
only frame your ovvne life, but ye also gouerne
your Tovvne, and iudge al causes that come before
you, as a rule, from the vvich it is not lavvfull for
you by any meanes to depart. Of this vvoord ye re
uerently talke, commune, conferre, sing, and haue
continuell meditation, as your chiefe ioy and com
fort. This vvoord is vnto you, that noble treasure *Matth. 13.*
hydde in the Feelde, the vvliche a man found and
hydde, and for ioy thereof, goeth and selleth al that
he hath, and byeth the Feelde. This vvoord is to
you more svveete, then the Hony, or the Hony
Combe, and more precious then Gold, or Precious
stone. And as this most blessed and holy vvoorde

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dooth occupie the principall and highest place among you: so haue you both godly professors, and faithfull preachers of the same, vnto the great ioy and singular comfort of all the inhabitauntes of your Towne. For as there can not be a greater ieuell in a Christian common weale, then an earnest faythfull, and constant preacher of the Lorde vvorde: so can there not be a greater plague among any people, then vwhen they haue raigning ouer them blind guides, dumme dogges, vicked vvolues hypocriticall hyrelinges, popishe Prophetes, vvhich feede them not vvith the pure VVhate of Gods vvoord, but vvith the VVoorme vvod of mens tryfling traditions, and vvith the souvre leauen of the Papisticall Pharisees, as Salomon sayth: VVhen the preaching of Gods vvoord sayleth, the people perishe, and come to nought. Veryly as there is not a greater blessing geuen of G O D to any nacion, then the gift of his vvoord: so I knowe, not yf a greater curse from G O D can be cast vppon any people, then vwhen the vvoord of G O D, and the true preaching thereof is taken avway from them, as these vvoordes of G O D spoken by the prophete, doo manifestly declare. Beholde, the tyme commeth (sayth the Lorde G O D) that I shall send an hunger into the earth, not the hunger of bread, nor the thyrist of vvater, but an hunger to heare the vvoord of the L O R D: so that they shal goe from the one sea to the other, yea from the North, to the East, runnyng about to seeke the vvoord of the Lorde, and shall not finde it. In this behalfe therefore, are ye the inhabitauntes of Sandvviche greatly blessed of the Lord our God, vvich hath

Amos.3.

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hath not onely very richely geuen you his vvoorde
to be preached, taught, and read among you, but al-
so hartes to receaue and beleue the same, as yf vve
reade of Lydia, vvwhose hart (sayth blessed Luke, the Actes. 16.
Lorde opened, that shee attended to the thinges
vvhich Paul spake. Out of this your feruent zeale
and burnyng loue tovvard this diuine and heauen-
ly Philosophie, many godly and Christen frutes of
Gods spirite, haue issued and plentifully come
foorth, as brotherly concord, and vnfained ami-
tie among your selues, not your selues onely, but
also among all the inhabitauntes of your Tovvne,
so that all contention, strife, debate, discord, emi-
tie, variaunce, tumultes, quarells, lavvynges. &c.
banished, and auoyded: beneuolence, loue, con-
cord, agreement, vnitie, amitie, freendship, gentle-
nesse, humanitie, and vvhat soeuer maketh vnto the
bond of peace, ruleth and raigneth among you,
vvhich godly vnitie and concord dooth so euident-
ly declare you to be of God, as nothing more. In Iohn. 13.
this shall all men knowve, that ye are my Disciples
(sayth Christe) yf one of you loue an other. As dis-
cord bringeth al thinges to hauocke: so dooth con-
cord conserue, keepe in good order, and make to
increase vvhat so euer is good and profitable to a
common vveale, or to any part thereof. As Salusti-
us sayth: By concord, small thinges encrease and
grovv: but by discorde, mighty and great thinges
decay, and come to nought. It vvvas very vvittely
and learnedly answeared of Terence, vvhen the
noble Senate of the most noble Romanes demaun-
ded of him after the destruction of Carthage, vvhat
he thought to be the cause of the subuersion if so

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ample, populus, and flourishing citie, vvhether the
puissaunce of the Romans, vvhoſe force ſeemed to
be incomparable, or the feebleneſſe of the Car-
thaginenſes not being able to reſiſt, No, ſayth he,
neyther your valiance, nor our vvant of puiſſance,
vvvas the ſubuerſion of our citie, but the diſcorde of
the Citizens. The mightieſt fortrefſe, and ſtrongeſt
Bulvvvarcke, that eyther Citie or Tovvne can haue,
is the concord of Citizens, vvithout the vvhi-
ch, all puiſſaunce, all force, all vvytte, al pollicie, all caſtels,
all martiall armonies are vayne, and vnprofitable,
verely in this behalfe, are ye alſo greatly bleſſed of
God, vvhi-
ch both in godly & vvorldly affaires, are
of one mind, & of one meaning, vvithout al diſſen-
cion among you. O bleſſed fruite of Gods ſpirite.
Moreouer, hovve idleneſſe that chiefe maiſtres of
vices all, vvterly exiled, and baniſhed out of your
Tovvne? No man liueth there idly. All degrees of
perſons are godly, vertuouſly, and profitably occu-
pied, euery man according to his vocacion and cal-
ling. All ſtudy to be quiet, and to meddle vvith
their ovvne buſineſſe, and to vvorke vvith their
ovvne hands, that they may not only eate their
ovvne breade according to the commanndement
of God, but alſo through thoſe their laboures haue
vvhereof they may geue vnto ſuch as haue neede,
as Saint Iohn ſaith, he that hath tvvo coates, let
him geue one to him that hath none. And he that
hath meate, let him doo likevvife. Certes diligent,
and vertuous trauaile, vvpholdeth the Citie: but idle
and ſluggiſh hands, roote vp the foundacione
thereof.

Luke. .3.

Furthermore, vvho can yenough prayſe and ſuffi-
ciently

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ciently commend your studious, carefulnesse, and painefull trauaile, in making prouision for the poore members of Christe, which haue not of them selues, vvhence to liue? Verely yee haue a fatherly care for your poore, that none of them should vvant. Ye count their lacke, your ovvne lack: neyther are ye lesse moued vvith their miseries, then yf ye your selfs vvere touched vvith the same, according to this saying of Saint Iohn. He that hath the substance of this vvorld, and seeth his brother haue neede, and shutteth vp his compassion from him, how dvvelleth the loue of God in him? Vnmercifulnesse tovvard the poore, vvvas one of the chiefe causes, vvhy that flourishing and to much vvwealthy Citie Sodome (as the Prophet teacheth) vvvas destroyed vvith fire, and brimstone from heauen. Verely euen so contraryvvise, vvhere the vvorkes of mercie are diligently practised vpon the poore, there is the blessing of God, conseruation of the Tovvne, or Citie, encrease of goodes, and fortunate successe in all honest and godly trauayles, as Salomon sayth: He that geueth to the poore, shall not vvant. He that lendeth to the Lorde, that sheweth mercie to the poore, and it be recompenced him to the vttermoſt, as our Sauour Christe sayth: Geue, and it shalbe geuen vnto you: good measure, and pressed dovvne, and shaken together, and runnyng ouer, shall men geue into your bowes: For he that geueth but a cuppe of cold vvater for Christes sake, shall not loose his revvard. Yf thou vvylt breake thy bread to the hungry, sayth GOD by the Prophete, and leade the needy vvay-faring man into thy house, & couer the naked man,

1. Ioan. 3.

Ezech. 16.

Luke. 6.

Esay. 58.

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and not turne avway thy face from the poore: thy lyght shall breake foorth as the mornynge, and thy health florish right shortly: yea, thy righteousnesse shal goe before thee, and the glory of the Lord shal embrace thee. Then yf thou callest, the Lord shall aunsvvere thee: yf thou cryest, he shall say: Here I am. O blessed is the man, sayth the Psalmographe, that considereth the poore and needy: the Lorde shall deliuer him in the time of trouble. The Lorde shall preserue him and keepe him aliue, that he may be blessed vpon earth, and not be deliuered into the vvyll of his enimies. The Lorde shall comfort him, vwhen he lyeth sickc vpon his bedde, yea and make his bedde in his sieknesse.

Agayne, vvhat shall I speake of your gentlc and louyng enterteynement of strangers and forreners, vvwhich for the testimony of Christes most glorious Gospell, and for the quietnesse of theyr conscience, that they may the more freely serue GOD vvith a pure mind, are not only content to suffer ynnvorthy banishment vvith the losse of their goodes, but also day and nyght to labour vvith their ovvne handcs for their liuing, that they may be no burden to any man. These most vvyllyngly and gladly ye admit, receauc, and embrace, cherishe, entertayne, and comfort. These ye lodge & place among you, not as strangers, but as Citizens, not as forreners, but as your dearely beloved Christian brothers: for vvhom also ye are no lesse carefull then for your selues, that nothing be lacking vnto them, but that they may haue sufficiently of all good and necessariethings. This is the true hospitalitie, I meane, the gentle enterteynement of godly straungers, vviche
are

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are afflicted for the vvordes sake. Of these speaketh
G O D on this manner: Yf a straunger sojourne **Exod. 22.**
vvith thee in your land, ye shall not vex him. But **Leuit. 19.**
the stranger that dvvelleth vvith you, shalbe as one
of your selues, and thou shalt loue him as thy selfe.
Of these speaketh Christ on this vvysse: I vvas har- **Matth. 25.**
bourlesse, and ye tooke me in. Of these speaketh **Romans. 12.**
Saint Paul thus: Distribute to the necessitie of the
Saintes. Be redy to harbour. Agayne, Be not for- **Hebru. 13.**
getfull to lodge straungers: for thereby haue diuers **Gene. 19.**
men lodged. Angels vvvares Of these speaketh S. **1. Peter. 4.**
Peter on this sort: Be ye harborors one to another
vvithont grudging. Of these speaketh Saint Iohn **Leuit. 19.**
on this manner. Thou dooest saythfully, vvhatsoe- **and. 23.**
uer thou dooest to the brethren, and to the straun- **Deut. 24.**
gers. Of these, G O D in his lavves geueth a speci- **1. Tim. 4.**
all charge both to the riche men, and also to the **Titus. 1.**
Byshoppes and spirituall Pastors of his congrega-
tion, that they should see to them, and make pro-
uision for them, that they lacke nothing. Highly in
Gods fauour must the godly straungers be, seeing
G O D geueth to his people so great charge ouer
them. VVho therefore can othervvise, then highly
commend the louing gentlenesse, and gentle loue,
the bounteous liberalitie, and liberall bountie,
vvhich ye shevve to the poore scattered members
of Christe? These be vvorthy frutes of the Gos-
pell. These vvorkes shevve, that ye haue not re-
ceiued the grace of God in vayne: and that ye be
not of the company of those Gospellers, vvhiche
vvith their mouth professe G O D, but vvith their
deedes deny him, being abominable, and disobedi-
ent, and vnapt vnto euery good vvoorke. Such pro-
fessours **Titus. 1.**

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Iude. Epist.

Matth. 25.

Romans. .2.

seffors or rather peruersers of the Gospell, are like to that Sonne, vvhich promised his father to vwork in his Vineyard, and vvrought nothing at all. Yea they are, as Saint Iude termeth them in his Epistle, cloudes vvithout vvater, trees vvithout fruite, raging vvaues of the sea, sowing out their ovvne shame, vvandring starres, to vvhome is reserued the mist of darknesse for euer, fleshely, hauing no spirit. &c. and in deede like to those five foolish Virgins, vvwhich had Lampes, but in theyr Lampes no Oyle, and not vvplike to the Figge tree vvithout fruite, vvwhich Christ cursed for her barrennesse.

But God (right vvorshipful and dearely beloued) hath geuen you an other minde, and grafted in you a better spirite, that yee do not only knowve God, but also earnestly labour to do his holy and blessed vvill, that by this meanes, yee may be founde not only fauorers, but also follovvors, not only talkers, but also vvalkers, not only louers, but also liuers, not only professoures, but also practisers, not only vvorders, but also vvorkers of the holy scripture, and so become blessed, as our Sauionr Christ saith. If yee knowve these thinges, and doo them, blessed are yee. For not euery one that saith vnto me Lord, Lorde, shall enter into the kingdome of heauen, but he that doth the vvill of the father, vvwhich is in heauen, he shal enter into the kingdome of heauen. Yee are my freendes, yf you doo those thinges that I commaunde you. He that hath my commaundements, and keepeth them, he it is that loueth me. For in the sight of god, as The apostle saith they are not righteous, vvwhich heare the lavve, but the doers of the lavve shall be iustified. If any man
be

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be in Christ, he is a new creature. They truly that are Christes, haue crucified the flesh, with the affections and lustes. We are the workmanship of God, created in Christ Iesu vnto good workes, which God hath ordained, that we should walke in them. Let our eares learne saith Saint Paul, to excell in good workes, as farre forth as neede requireth, that they be not vnfruitfull. Herein is my father glorified (saith our Sauour Christ) that ye beare much fruit, and become my Disciples. Ye haue not chosen me, but I haue chosen you, and ordained you to goe and bring forth fruit, and that your fruit should remaine.

Galat. .5.
Ephes. .2.

Tit. .3.

Ioan. .15.

Goe therefore forth (right worshipfull and dearely beloued) as ye haue begun, in the way of righteousness. Receaue the Gospell of Christ, which is the worde of your saluacion, and bread of life, with greedy, and desirous mindes. Call on God dayly (as ye doo) with feruent prayer, and cease not to be thankfull vnto him, for his benefits. Be an example in life and conuersation, to them that are vnder you. Seke the quietnesse, and commodity of your Towne, and of the inhabitants of the same, rather then your owne gaine, and profite: study rather to be loued, then feared. To the wicked and sinfull, be seuer and sharpe: but to the good and godly, be gentle and louing. Continue your goodnesse and liberalitie to the poore strangers which are exiled for the testimony of the Lorde Iesus, and tender them, as your selues. Suffer not idlenesse to creepe within the bounds of your town, but rather prouide that al be well & virtuously occupied. Of the poore, haue diligent consideration,

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deratio, but as for the sturdy & lasie lubbers, vvhich gladly lyue of the labour of other mens handes, and hate to be vvell occupied them selues: eyther compell to vvoorke, or els banishe them your tovvne. Looke diligently to the bringing vp of your youth, eyther in good letters, or els in some vertuous exercices, that in time to come, they be not vnprofitable members of the common vveale. But aboue all thinges, see that they be brought vp in the nurture and feare of the Lorde, and in the knowvledge of his holy vvoord, that they may learne euen from their Cradles to serue their Lorde G O D in holynesse and righteousnesse all the dayes of the Lorde. And that this thing may the more conueniently be brought to passe, as ye haue earnestly entended, and to that end haue provided large summes of money among your selues: so vvith al expedition provide, that your Schoole may be erected and set vp, for the godly and vertuous education of your youth. So shall yon both doo a noble sacrifice vnto God, deserue vvell of many, and also leaue to your posteritie a vvorthy monument of a most vvorthy enterprise. And to helpe forvvarde some poynt of godly doctrine to be taught in your newve erected Schoole. After I had finished this little treatise, entituled, *The Demaundes of holy Scripture*, I thought it not vnfitting, nor vnvvorthy our friendship, to dedicate the same to your vvoorships, and so by you, to commend it to the Christian youth of your Schoole. In it they shall learne to knowve and vnderstand, the principall and cheefe poyntes of Gods doctrine: so that by this meanes they shall be able to render a reason both of theyr fayth, and doctrine.

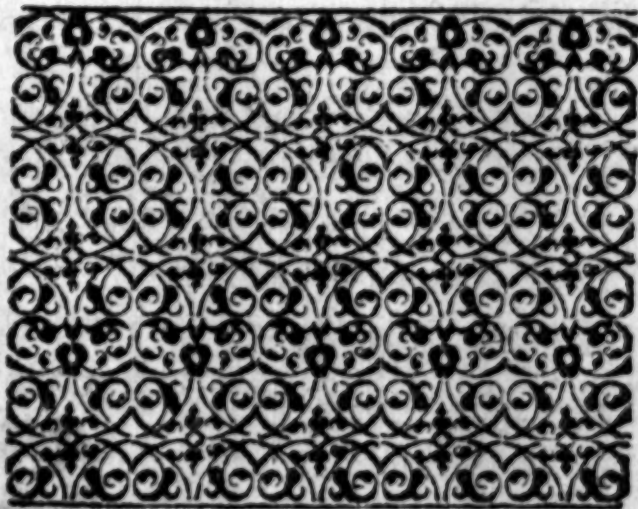
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doctrine, vvhich they professe, and not be like Horses & Mules that haue no vnderstanding. The book is little, yf the number of the leaues be considered: but yf the matter therof be diligently pondered, it shalbe found both great, & profitable. Thus for this present, taking my leaue of you, I vvysh to you, and to the vvhole Towne, all good and prosperous things, both for your bodyes & soules, most humbly beseeching God, to finish that good vvoorke, vvhich he hath begun in you, vnto the glory of his name, & vnto the profite of his holy congregation.

Amen.

(.)

*From my house at Caunterbury,
the fyrst of September. 1563.*



I do not

know what you are doing, and not
I do not know what you are doing, and not
I do not know what you are doing, and not
I do not know what you are doing, and not
I do not know what you are doing, and not
I do not know what you are doing, and not
I do not know what you are doing, and not
I do not know what you are doing, and not
I do not know what you are doing, and not
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I do not know what you are doing, and not

I do not know what you are doing, and not

I do not know what you are doing, and not

I do not know what you are doing, and not

I do not know what you are doing, and not

I do not know what you are doing, and not

I do not know what you are doing, and not
I do not know what you are doing, and not



The Demaundes of holy Scripture.



What did create vs? God Gene. 1.
who also made al þ world Eccle. 18.
of nought. psalme. 146.

What things damned vs? Acte. 14. 17.
Romans. 5.
Sinne. In so much as Gene. 3.

Adam did eate, by the perswasion of Eua, *What sin*
of the Apple forbidden him of God. For is.
sinne is the breaking of the commaunde-
mentes of G O D.

Who redemed vs, and set vs in the fauour
of G O D againe? Iesus Christ, by takyng Gene. 3.
our nature on him. Romans. 5.

What is God vnto vs? Whereas before
he was a seuerer & straight Iudge: through
Christe he is become our most louing, 1. Timoth. 2.
tender, and mercifull father. Romans. 5.
Ephe. 1. 2.

What are we? His dearely beloued chil-
dren. Colloffi. 1.
1. Ioan. 3.
Ioan. 1.
Galathi. 4.

What thing is G O D? An infinite sub-
staunce, which onely with his word of *What God*
might, did create and make all thinges, is.
and with his most high and incompara-
ble wisdomer governeth all thing, and of
his inestimable goodnesse, suffereth and
preserueth all thing. I call that infinite

both God is infi-
nite.

The Demaundes

both which hath neyther beginning nor ending, and that which can not be comprehended, nor compassed by mans braine, what thing it is. And in both these significacions God is infinite. Furthermore that is to euery man god or a god, that he loueth, dreads, and worshipping with all his hart. The Scripture also calleth the

Exodus. 22.

Psalme. 82.

*What a
strange
God is.*

Judges and Officers of the earth gods.

What is a strange God, or an other God?

What soeuer thing we worshyp besides the very lyuing God. And that also that doth alienate and turneth our harte from Gods worde, is called a strang or an other God.

*What
faith is.*

Romans. 10.

Hebru. 11.

What thing is fayth? It is a full and perfect confidence and trust in God through Christe, ingendred in our harte, by hearing the worde of God, and as Paul defineth faith: Faith is a sure confidence, of thinges which we looke for, and the certaintie of promises.

*What
hope is.*

What is hope? A styffe and firme expectation, of such thinges as be promised vs of the worde of G O D.

*What cha-
ritie is.*

What is charitie? The principall fruite of faith, a prompte and redy wyll to doo
good

Of holy Scripture.

good to our neighbour. Otherwhyles the Math. 25.
worke of mercie are called charitie.

What is the lawe? It is the liuely wyl *What the*
of God, geuen vs by commaundement, as law of god
well in the newe testament as in the olde, is.

whose worke and operacion is to shewe *The office*
sinne, to shewe that God is angry with vs *of the law.*

for our euill doing, and dayly transgression *Ioan. 7.*
of his commaundement, whose duty is to *Romans. 7.*

accuse vs in our conscience, to cast vs *2. Cor. 3.*
downe, and make vs seeme vyle & nought *Galat. 3.*

worth in our sight, and by this meanes, ey-
ther bringeth vs to bitter desperacion, or
els leadeth vs (as it were by the hande) to
Christe, the only true pacifier of the con-
science.

What is the Gospell? It is a glad tidings. *What the*
Or els you may call it euery promise that *Gospell is.*

God made of Christe, and of other his
good benefites, wherby the cloudes of the
conscience be put awaye, and mans minde
erected and made mery, whether these pro-
mises be in y new testament, or in the old:

Paule, saith it is the power of God, where *Romans. 1.*
by all that beleue are brought to healthe
and sauegarde.

What is it to be a godly man, or who is

B ii.

godly?

The demaundes

Who is godly. *godly?* He or shee that hath faith, and the feare of God before their eyes.

Who is vngodly. *Who is wicked, or vngodly?* He or shee that beleeueth not the promise of God, and that hath not the dreade of God before them.

Who is a Christian. *Who is a Christian man?* He that beleeueth on Christe, and liueth according to his worde.

Who is an Ethnike. *Who is an Ethnike or Miscreant?* He that vseth not those lawes, and ordinaunces, and hath not the faith that we haue. Or els he that seeketh to be saued by some other meanes then by Christ.

An Here-tike, who. *Who is an Heretik?* He which thinketh, and styfly mainteineth any thing against the doctrine of faith (that is to say)

The word of God is the doctrin of faith. the word of God. Marke here the word of God, to be called the doctrine of faith, because faith, draweth from no whence els her principles: then from the worde of God. Because she only learneth, marketh, and beareth away the word of God.

The king-dom of Heauen what it is. *What is the kingdome of Heauen?* It is where the word of God is truly preached and receiued, and where it beareth fruite meete for the doctrine, whose king
and

Of holy Scripture,

and Lord, is Christ.

What is the worlde? An heape and *The world*
mustre of men, without the word of God, *what it is.*
among whom the word of God is despised
and persecuted: where is a rablement of al
vices, whose Prince and God is Sathan.
In some place it is called an hot boyling
Sea, which can not rest and be asswaged.

What is the word of God? It is the de- *The word*
creed sentence, word, and will of God, ex- *of God*
pressed and left behind of the Prophetes *what it is.*
and Apostles to vs, in y canonical bookes
of the newe testament and the old, whiche
word he that receiveth (that is to say know-
ledgeth in his hart to be true and holy, and
liueth according to it) receiveth God, and
he that refuseth it, despiseth God, and as
much as lieth in him, he maketh God a
liyer. The word of God hath sundry names *The names*
in Scripture: as the sword of the spirite, a *of the*
two edged sword, a fire sword, an iron wal, *worde of*
a strong hold, a well fenced towre, consu- *God.*
ming fire. It is also called whete, the rod *Ephc. 6.*
of the mouth of the Lord, the breth of the *Heb. 4.*
mouth of the Lorde, a mysterie, an oracle, *Iere. 22.*
the print or secreat wyll of the Lord. *2. Thess. 2.*

What are mans tradicions? What so-

B iii.

ever

What
mens tra-

The demaundes

ditions
are

Math. 13.

Iere. 23.

Math. 15.

Marke. 7.

Math. 19

euier mans reason hath oz doth imagen without the word of God, and ordeyneth and wylleth it to be reputed and taken as good, godly, and pleasant in the sight of God. They be called in Scripture Cocle, and Chaffe. Of these speaketh Chziste, where he saith. They do serue me in vaine, whyle they teach such doctrine as are nothing but the commaundementes of men.

How men
are good.

Who be good? Only God is good. Notwithstanding, because all they that haue the spirite of God, and are ruled by his word, be of the flocke of God, and vnder his keeping: therefore God doth communicate and imparte his goodnesse to them, and so they be called good, as theyr Father, Lord, and Gouvernour is.

Who be
euill.

Who be euill? They that haue not the spirite of God, nor be ruled by his word, whether they liue vpright outwardly, and according of the letter of the lawe: as Cato, Socrates, and they that be counted good and vertuous among the Turkes, and Jewes, oz els they that be open transgressours of the lawe. For in Chzist only is saluacion and remission of sinnes. And vnto that time that our sinnes be remitted,

Acte. 4.

Ephe. 2.

we

Of holy Scripture.

We be euill, vncleane, and vnder dampnation. And on this fashion we are all euill, and sinners by nature.

Who is iust or righteous? He that hath faith. For through faith we are iustified. *Who is righteous.* To be iustified is to haue our sinnes not imputed vnto vs, but to haue them forgiven in Christ, and for Christ. *What it is to be iustified.* Even as David saith: blessed are they whose vnrightheousnesses are forgiven, and whose sinnes are couered. Blessed is that man to whom the Lord imputeth no sinne. Now because the faithful man only receiveth and enioyeth this mercie forgiveness, and this no imputing of sinne through faith, therefore he is called iust, and we through faith said to be iustified. Sometime in Scripture the Hypocrites, and they that thinke to be saued by their workes, are called iuste or righteous as we rede. *Psalm. 32. Rom. 4.* I came not for the righteous, &c. *Rom. 4. 9. Gal. 2. 3.*

Who is vnrighteous? He that hath no faith. *Vnrighteous who.*

What is euerlasting life? It is the taste of the fauour and manifold mercies of God, the peace of the conscience, a feruent desire of Heauen, and to be with Christ, *Euerlasting life what.*

The demaundes

Ioan. 17.

Ioan. 5.

which the holy Ghost doth kende in the hartes of the faithfull. Otherwhiles euera-
lasting life is called to knowe the very li-
uing God, & Iesus Christ, whome he sent
downe. As it is sayd: He that hath the
Sonne and beleueth in him: hath euer-
lasting life.

Hell, or

euera-
lasting
death,

what it is

Hell di-
uersly ta-
ken.

1. Reg. 2.

Esay. 66.

Apoc. 22.

Math. 13.

22. 25.

What is euera-
lasting death, or hell? In
this life it is the perpetuall grudge and
horrible feare of conscience, the distresse
and tediousnesse of the minde, drying the
wrath of God, which the deuill increaseth
in the vnfaithfull: as it is plainly decla-
red. Also hell is taken for extreme tempta-
cion, which almost ledeth vs downe to des-
peracion: as we rede: The Lord leadeth
vs downe to hell, and bringeth vs vp a-
gaine.

After this life it betokeneth the fire of
Hell, where the damned soules be. It is
called also a fyrie furnesse, and the vtter
darknesse, where is wayling and gnash-
ing of teeth, and vtter desperacion of the
mercy of God.

What the
blessing of
God is.

What thing is the blessing of God? It
is the fauour, the grace, the helpe and be-
neficence of God, &c.

What

Of holy Scripture.

What is the curse of God? It is the angre, extreme wrath, and the lacke of al the good benefites of God.

What the curse of God is.

What is a good conscience? It is the peace of the mind, a spirituall ioy, and a plaine feeling and perceiuing of the goodnesse of God towardes vs, through fayth in Iesus Christ, which is described and set out. And is no more to say, but that when we perceiue that through faith in Iesus Christ, our sinnes be forgiven, and that we be in the fauour of God: we be harte hole, mery, and sound.

What a good conscience is.

Rom. 5.
Esay. 57. 35.

What is an euill conscience? It is an inward boyling heate, and tossing of the minde, for a mans wickednesse, and when for pure anguish of the sight and horroze of sinne, the hart fainteth and faileth him. It is called in Scripture the worme of the conscience.

What an euyl conscience is.

What is veritie, and truth? Christ himselfe, the word of God, and what soeuer els agreeth with the word of God. For as Christ saith I am the way, the truth, and the life. Also, thy wordes be the truth. There is also a Ciuile truth, or veritie (as it is called) and that is when with that

B v.

which

The demaundes

Ioan. 14. which is sayd, the thing agreeth, & when
Ioan. 17. we find words agreeing with the thing it
selfe.

*What fals-
shod is.* What is lesing, or falsitie? What soe-
uer thing is enemye, and not agreeing to
the truth and the word of God: as mans
traditions, or doctrines that serue not to
the same word of God.

*The feare
of God
What it is.* What is the feare of God? Suche an
humblenes and lowe behauiour as natu-
rall sonnes haue towardes their louing fa-
thers. It is also a redy, glad, and wylfull
warenesse in ordering our selues, that we
do not commit any thing against God,
and his word, for feare least we should of-
fend so louing and tender a father. Which
feare as it springeth ouly out of faith, so it
is only in y faithful. Then we feare God
wisely: when with hart and mind, we so
endeuer to liue and order our selues: as yf
we had God a witnesse and looker of all
our deedes, wordes, ye and of our pꝛeue
thoughtes and cogitacions. This louing
dꝛeade ingendereth wisedome and bring-
eth Gods blessing on vs, and driueth out
sinne out of the bꝛest. The seruile and bond
feare, is the amasing, dꝛeade, and abasishing
of

Of holy Scripture.

of the mind, that the wicked men haue of Rom. 8. the wrath of God, ingendred by laying the lawe to their euill liuing.

What is the contempt of God? A dispi- sing, or a light regarding of the doctrine and the commaundementes of God, proceeding of an vncleane hart and wicked minde, a pleasure and delight in sinne and ignorance, the roote of all mischiese, which fruite of incredulitie, God neuer left unpunished, as it appeereth. Exo. and Nume. &c.

What the contempt or despy- sing of God is.

What is thanks geuing? It is a remembraunce, and a thankful acknowledging of the benefites of God: when we surely thinke all that we haue cometh of him. It is called in the Scripture, sacrifice of prayse geuing.

Thanks geuing what it is. Psalm. 50.

What is vnkindnesse, and priuie murmuring against God? It is to grudge, and not to be content with the workes of God, and to forget his benefites. Examples hereof we rede.

Vnkindnesse and murmuring against God what it is.

What is it to haue the holy Ghost? To be godly disposed, and to haue an heavenly burning in the mind, euer vpright, whole, sincere, and pure, vertuous, alway

Exod. 16. 17. To haue the holy Ghost

iudging what it is.

The demaundes

Galat. 5. Judging the best, willing and wishing well to every body, the fruites of whome be all vertues, which ye may see in the Galatians.

To be euill *What is an euill mind, or to haue the deminded, or uill?* It is to haue an euil cancard mind, to be against God and his word, to be geuen all to wickednesse, to misdeeme and it is. iudge all to the worst.

A good Angell, *What is a good Angell?* The messenger of God, or what soeuer ye wyll, by which God worketh vs, and in vs that that is good, profitable, and commodious.

An euill Angell *What is Sathan, or an euill Angel?* An aduersary and enemy of God, a worker of al mischefe & death vnto vs. Otherwhiles it is put only for the deuill.

The Crosse *What is the Crosse?* It is all manner of greuaunce geuen to every manner of vocacion & kind of life, grounded on faith and the word of God, & what that we doo, goeth not forward as we would. It is also the teaching, warning, chastising rod, and staffe of the Lord, which names be for to be seene in the prouerbes and psalmes.

What the Crosse of Christe is. The Crosse of Christ, is his Passion and the preaching of the same, and the persecu-
tion

Of holy Scripture.

tion that followeth the preachers and be-
leeuers of the same.

What is pleasure, and the ease of this life? It is when we haue all at will, when God leaueth vs to our selues, and troubleth vs not with any aduersitie for faith and the word of God. *What the pleasure and ease of this life is.*

What is sinne? It is the transgression, and breaking of any of Gods commaun-
dementes. It is also a naturall propencion and inclination to noughtinesse, ingendred with vs at our byrth. What soeuer is not of faith, is sinne. It is also the distrust in God, and the ignorance and contempt of him, and a trust and confidence in our owne workes. *What sinne is.*

What is originall sinne? It is the poy-
son and corruption that we haue in our birth, through the infection of our nature in Adam, which doth bring forth in vs the fruite of incredulitie, and all wickednesse, and maketh vs unable to the workes of the lawe, as the lawe requireth them to be done of vs: vntil Christ and his word hath made vs a newe creature. *Originall sinne what it is.*

What is originall Iustice? The integrity, holenesse, & soundnesse of the power *Originall iustice what it is.*

The demaundes

Rom. 7.
2. Cor. 3.

*The cor-
ruption of
the nature
of man.*

ers of the body and the soule, whereby both the soule and the body could verely obey, doo, and fulfill the lawe of God. Wherefore after the poison of sin entred: nature lost her integritie and soundnesse, and the venim of sinne made weake, faint, and feeble the whole nature of man, so that it could not in no wise wil or do the worke, that it whole before could do. And not this only, but it infected and corrupted the flesh and the soule, and all the powers of them both, which infection ingendred in the nature of man hus febled, the ignorance and contempt of God, the distrust in God, the murmuring against God when he sendeth aduersitie, or sicknesse. It causeth furthermore man to be without the feare of God, to hate the iudgement of God, to flee and runne away from God when he chasteneth vs, to be angry with him and dispayre, and to trust in thinges corruptible, &c. These be the horrible biles, sores, pockes, and carbucles that disfigure the face of man. Which though they be neuer so high, yet our schole men and canonistes (I meane the professours of the Byshop of Romes lawes) coule neuer see, or perceiue.

Of holy Scripture.

reyue. These Chiste through faith at our baptisme doth suppressse and abate theyr power, and at the last by death doth vtterly vauquish and kill.

What meane you by these wordes, Pœna, and Culpa? This word Culpa, which is in english a faute, or trespasse properly, in this place betokeneth the gilt (as we call it) or the trespasse, and that which the law

What this word Culpa signifieth.

punisheth in the deede or fact: as in an act of felony, the law punisheth not the comming to the Horse, nor yet the bydeling, no nor the leading of the Horse from the stable, medowe, or common, for all these may be doone without the euill and vnlawfull desire of the Horse, and agayne with the owners leaue. But the lawe punisheth the comming, the bydeling, and taking away the Horse against the owners wyll, and with the mind of stealing him, and calleth the facte thefte, or felony.

This word, Pœna (which is in Englyshe payne) is the wages and punishment taken for the faute. And thus some kinde of bices, al hurtes, damages, sicknesse, pestilences, perils, errours, and the lacke of Gods word that we haue among vs: be

What this word Pœna signifieth.

paines,

The demaundes

Rom. 1.

paines, and punishmentes of sinne. That God punisheth sinne with losse and daunger both of body & goodes, with sicknesse, pestilence, and such other (none I thinke doubteth) but that he punisheth sinne by sinne, and sinne by errours and heresies: the worlde can not so clerely perceiue. Howe be it Paul, doth playnly declare it, where he sayth: because the Gentils turned the glory of God, and worshiped the creature more then the maker, &c. Therefore (saith he) God gaue them vp vnto shameful lusses, &c. Which lusses be there straight after exprest. And this punishment (I meane to punish sinne by sinne) is a very sore punishment.

He punisheth sinne by errours and heresies thus. When the word of God is plentifully and sincerely preached (as it is now) and yet men still kicke against it, or in case many receiue it, yet fewe or none regard it, or liue according to it, but with their wordes make on it only for a fleshly libertie: then (I say) God taketh his word away from thence (as who be not worthy of it) and letteth the worlde preuaile against his preachers, and suffreth Antechriste

Of holy Scripture.

christe (who must nedes succcede Christ) to kill them, so that Antichriste peaceably enioyeth his kingdome (as he hath doone all ready this great while) and he must nedes haue like doctrine to him selfe. So did he punishe the Jewes his owne elected people at sundry times moze then .ii. M. yecre, and suffered them to worship false Gods, or els to set by their owne traditions, Gods preceptes neglected. So also hath he punished our fore fathers these viii. or ix. C. yecres. And now except we thankfully receyue his woord, and liue thereafter in the newnesse of life, according as we are called (no doubt of it) he wyll, not only reuolue and cast vs downe againe to our old ignorance, captiuitie and bondage: but also shortly take such vengeance on vs, as he threatened Bethsaida, Corazin, &c. Math. 5. Note wel.

Nowe God remitteth the crime, gylte, and trespase to his electe through faith in Christe: but he reserueth (after a certayne manner) a little porcion of the paine (not to counterpeise therewith, or satisfy his iustice for the crime, as the Bysshop of Rome with his complices hath taught vs.

The Demaundes

God puni- this great while) but to chastise their fl
sheth sinne with all, and sometime to be an exam
in this vnto other to forbear like crimes, for
worlde, not of like punishment, or to declare the p
after thys God for such crimes. So that what tr
life in pur- ble, veracion, griefe, losse, sicknesse so e
gatory, as the best men that be, haue: they deseru
the Papis- with much moze. Howbeit (no not thu
tes faine. **G D D** would beate, scourge, and tr

his: and it were not for their owne profit
and auayle. For by this meanes he nou
tereth, reineth, and humbleth his elect
that they may knowe them selues the b
ter, and lest they runne at large after t
world: as it appeareth by the aduoutry

1. Cor. 11. David, and many other stoyes in t
2. Reg. 12. Byble.

Innocencie What is innocencie? The purenesse
What it is. the minde, and when the conscience is n
giltie, or findeth it selfe culpable in a
thing. This innocency only the saythe
Iesus Christe ingendereth in vs. In th
state was Paule (after many interprete
minde) when he sayd. I knowe noug
by my selfe. &c. He sayd not this, that
thought not him selfe a sinner, and that
trespassed not afoze God (for then had

Of holy Scripture.

ben a lyer. For Moyses saith to the Lord: it is thou that takest away trespasse, iniquitie, and sinne, and none innocent before thee) but he meaneth of his conuersacion. In this state also was Ezechias the good King, when he turned him to the wal, and wepte. Here we call, not to be guiltie, or culpable, to haue the peace of the conscience, and this is when we beleue through Christe that our sinnes be hid, for vnto that time, the lawe ceaseth not to accuse vs in our conscience.

What is the spirite? It is a Heauenly sence, or vnderstanding, springing out of the worde of God (or els the selfe word of God) exceeding the sence of the fleshe and reason. The wordes that I speake vnto you, they be spirite and life: meaning they amount and passe the fleshe and sence of reason, they be spirituall and heauenly. It is sometime put for what so euer liueth and breatheth: as all the spirits prayse ye the Lorde, sometime for the breath and winde

What is the fleshe? Every affection, the hart, the minde, and thought of man, and what so euer els man doth, or can do

1. Cor. 4.

1. Ioan. 1.

Exod. 34.

4. Reg. 20.

Ioan. 6.

Psalm. 150.

Ioan. 3.

The Demaundes

Ioan. 3.
1. Cor. 2.
Ioan. 6.

by al the powers of his reason, destitute of the worde of God. For Christe saith, Which is borne of the fleshe, that is, it understandeth not thinges that be spirituall. Flethe other while betokeneth the letter and fleshly understanding. The fleshe profiteth nothing, it is the spirite that quickeneth.

What the newe man is.

Ioan. 3.

What is the newe man? It is the man that is renewed and borne againe by faith and the worde, through the spirite of God. Except a man be borne a new, he can not enter into the kingdome of heauen. To be borne newe he calleth, where as before we were but carnall and fleshly, not understanding the misteryes of the spirite, we must be borne agayne in spirite (that is) to become spirituall and more meete to understand spirituall thinges.

What the old man is.

Psalm. 51.

What is the olde man? Our affection to appetites, and understanding according to reason, without faith: even as we be naturally borne of our mother, as it appeareth in diuers places of the Scripture. Also the whole body of sinne is called the old man in Scripture, and they live according to the old man, that live in ignorance.

Of holy Scripture.

raunce, and followe the lustes of their heart, not walking in the newnesse of lyfe. *Ephe. 2. Coloss. 2.*
Who is blessed, or happy? All be it I Blessed, or
may aunswere with Christ: blessed is he, happy
that heareth and keepeth the worde of *who.*
God: yet is he otherwise defined in the *Luke. 12.*
Scripture. As he is to be thought hap-
py, who holdeth him selfe well content
with his fortune, and thankfully recey-
ueth whatsoeuer God sendeth him, and
who is at one with God and al creatures,
that is, doth not murmur against God,
and on the other side enuieth nor dispiseth
any man.

Who is a wretch, or vnhappy? He that *Who is*
holdeth not him selfe conten: with that *vnhappy.*
that God hath sent him: He with whome
nothing goeth forward, nor agreeth not
with God nor man.

Who is poore? He that can not make *Poore*
any great boastes, or crakes of him selfe, *who is.*
and who is destitute of all helpe, as be
they, of whome Christe saith: blessed are
the poore in spirite, in Scripture he is
called lowe, humble, and hungry, and he
who is nowe in aduersitie. *Math. 5.*

Who is riche? He is called riche in *Ritch*
C iii, Scripture, who is.
Luke. 1. 6.

The demaundes

Luke. 16.

Iac. 5.

*Wise and
circum-
spect who.*

*A foole
who.*

Scripture, which needeth no helpe concerning his saluacion, but hath workes enough, and more then ynoughe to bring him to heauen. And (as a man may call it) full vp to the throte of the righteousness, as be all Hipocrites, Pharisees, and iustificiers of them selues, they also be called riche in Scripture, which be proud, mighty, and drunken with fortune and prosperitie, euer polling the poore.

Who is wyse, and circumspect? He which knoweth God and his worde, which (when he doubteth) asketh counsell, and doth a thing thereafter.

Who is a foole? He that rashly is carried hither and thither, with euery motion that considereth nothing, regardeth nothing, nor suffereth himselfe to be corrected, and warned of his euill doing, but headlong runneth as he began: forling not whether he sinke, or swymme, or what becommeth of him, and who as he knoweth not the worde of God, so he passeth not on it. The wisdom of God taken as foolishnesse before the worlde, is the preaching of the Crosse of Christ, and the iustificing by faith (that is to say) though to suffer persecution

Of holy Scripture.

persecution for the worde of God, and to preach that we iustified by faith, be godly and the wisdom of the spirite: yet the world laugheth it to scorne, and counteth it highe foolishnesse. The wisdom of the fleshe, is foolishnesse before God. 1. Cor. 3.

What is a childe, or to be a childe? A childe in Scripture, is a wicked man, or he that is ignorant, and not exercised in godlynesse and Gods word be he olde, or be he young. Or he that lacketh spirituall iudgemēt in discerning & chosing things. Who be to the countrey whose King is a childe. And he shall die a childe of a .C. Eccl. 10. A childe also is sometime taken for humble or meke. Who soever humbleth him selfe as this childe, is greatest in the kingdome of Heauen. Esay. 65. Math. 18.

What is an olde man, duncient, or elder? What an He which is well taught and instructed in the worde of God, and exercised therein. Elder is. He which liueth honestly, and without reprofe hauing hozenesse of maners, authority, grauitie, and high knowledge in the worde of God. What Christe is.

What is Christe? The annointed king and priest of God, sitting on y^e right hande

The demaundes

Exod. 19.
1. Pet. 2.
Apoc. 1.

of the father, hauing full power to defend and warrant his flocke, and being a ready aduocate for his at their neede. And by him all Christen men be annoynted kings and priestes. They be called kinges, when in Christe, and through Christe they subdue their wylde affections, the diuell, and death. They be called priestes, and sacrificers, when they offer vp their bodyes into a liuely, holy, and acceptable sacrifice vnto God, which is our reasonable seruing of God.

What Antickrist is. *What is Antickriste?* The aduersary of Christe, and he which goeth about to obscure, or vtterly to abrogate and pull away his glozy: teaching, defining, and determining, that Christe is not the king, priest, and aduocate of his flocke.

Prayer *What is prayer?* A brenning desire, or petition of the minde, lift vp and directed vnto God (springing and comming of the neede and lacke that we find in our selfe) as farre forth as faith and the promise of God suffereth and permitteth vs, where marke that we aske such thinges as be honest and lawfull. Sometime it is taken for the lifting vp of the handes, the desire, crying

Of holy Scripture.

crping and sighing of the poore, and such as stand in neede . And some doth call it more generally the lifting vp of the mind to God.

What is temptation? The prose and Temptation of our faith, and an exercise and practice of the worde. Otherwhiles it is called the rod and staffe of the Lorde, and the discipline whereby we see our selues, and perceiue how well we haue profited and gon forward in the word which may best be tryed, then when that we goe about doth not goe forward as we woulde.

What is desperacion? It is when in Desperation, and such tryng of vs (whether it be by aduersitie, or any other thing) we fall downe distrust, and cast away all hope of the mercie and goodnesse of God: then (I say) when of no side appeareth any hope, or succor, and when we be, as seemeth to vs) utterly forgotten and cast away of God. Of which temptation we may see a manifest example. To speake properly desperacion is the utter and finall dispayze and distrust of helpe.

What is vocation, or calling? It is the manner of life, vnto which God hath called
C v. led
Vocation, or calling what it is.

Iob. 7.

The demaundes

led thee . Or els the common consent (as
Mayres and other Officers) or els thou
hast appoynted and purposed thy selfe vn-
to , by thy owne accorde . Or els ye may
call it euery kinde of life, in which we ex-
ercise faith and charity. To be called to the
kingdome of heauē, is to heare y^e worde of
god. To be chose or elected, is to beleue it.
Math. 20. *Predesti-* *What is predestinacion ?* It is the se-
nation *crete* clection of the wysedome of God to
what it is. eternall life, without our deseruing. They
Rom. 9. 10. be p^redestinate and called to euerlasting
11. life which heare & receiue the word of god.
Free wyll *What is free wyll ?* It is the libertie
what it is. that man hath in doing outward thinges,
and the naturall worke of man in suche
thinges as be not spirituall : as in orde-
ring him selfe after a ciuill and politi-
call fashioⁿ , and outwarde fulfilling of
the moral vertues . Howbeit, he hath not
the power, no noz yet the wil to loue God,
dreade God, and to know him : untill that
he be renued, and that Christ hath set him
at libertie. For then (as Iohn saith) If the
sonne hath made ye free , then are ye free
in dedde. For vnto that time that we know
God, we can not loue him noz dreade him.

Iohn. 8.

And

Of holy Scripture.

And when we loue him, and dreade him, then haue we power through him, to keepe the lawe. Yet when man was in the state of originall iustice, that is to say, when he had the integritie, wholenesse & soundnesse of the powers of the body and soule, then might he obey, doo, and fulfill freely the lawe of God, but after the popson of sinne entred, it made weake and feble the whole nature of man. Ecccl. 18

What is the temple of God? A pure, cleane, and single hart, without all gyle, fraude, and doublenesse. Also the Church, wherein God is worshipped. The temple of God what it is.

What is the Church, or congregation of Christe? It is the company, assemblyment, and consent of good men on the worde of God, and in the faith of Iesus Christe. 1. Cor. 3.
2. Cor. 6.
The church - what it is.

What is the Church of Sathan? It is the multitude of wicked men conspiring against God and his word. The church of Christe.

What is the Sabbath day, or to keepe holy day? It is to abstayne from the outward workes of the fleshe, and to pray vnto God in spirite, heare his word, and to haue our minde set on his lawe, after what manner The Church of Sathan.
To keepe holy day what it is.
Esay. 56.

The demaundes

manner true Christians euer keepe the lawe. You may els say, that the holy day is wherein we remember the benefites of God, and geue him thanks for them.

Grace,

What it is. *What is grace? The good wil of God towarde vs, his fauour and bounteous goodnesse, freely employed on vs without our deseruing.*

Merites & workes
What.

What be merites and workes? They be called and counted in Scripture to be the refusing and contempt of the fauoure of God, and a confidence to be saued by a mans owne power, strength, & desertes.

The name of God
What it is.

What is the name of God? It is what soeuer pertaineth to God, or els to every name which we assigne vnto God & call him by: as the God of hostes, the strong and gelous God, &c. Also his glory honoz and maiesty. To shewe the word of God, is to preache sincerely the Gospell, that is to say, that all that beleue haue theyr sinnes forgiven them, that they be deliuered from death and hell, and hath geuen them euerlasting life freely through Iesus Christe.

To serue God

What it is.

What is it to serue God? To liue according to his word, to beleue and put trust

Of holy Scripture.

trust in him, to referre all thinges vnto his glozy, and to loue and helpe our neighbour.

What is it to serue the deuill? It is to resist the word, to serue Mammon, his belly, his fleshly appetites, the world, and carnall affections.

What is to worship God? It is not only to pray vnto him, but also to shewe and exhibyte in the outward gesture honour and reuerence vnto him.

What is to beleue in God? It is wholly to commit a mans owne selfe in all matters to him, and to haue a sure hope in him selfe, that what soeuer God promiseth shall be perfourmed.

What is to fast? To beware lest we ouerlade our body with surfetting, in meates or drinckes, that we liue chastly and soberly, to abstayne from vyce, to kepe our body lowe, geuing it that only that is necessary.

What is it to folow Christe? It is to beleue in him, to marke and followe his doctrine, and to followe him whether soeuer he leadeth vs, or calleth vs, and to suffer wyllyngly what soeuer he layeth on our

The demaunders

our backes.

What it is. *VVhat is to leaue and forsake all that a man hath, to sell all, and to denye a mans things for selfe?* To leaue, forsake, and sell, is to *Christes sake.* repute & reckon such thinges as we haue, as none of ours, yea, gladly to forsake and leaue for *Christes sake* (if the matter came to that poynt) wyfe, chyldren, parentes, countrey, house, land, and all other suche, in so much that (yf neede required) we woulde (for *Christes sake* and the Gospels quarell) offer our selfe to all dangers,

To deny a mans selfe. and death at conclusion. To deny a mans selfe, is frankly and freely to graunt his *what it is.* workes, and all his other good indeueringes to be vnable to his saluacion, and vtterly to kill the old Adam in him with all his affections.

To visite what it is. *What is it to visite?* When it is taken in the good part, it betokeneth that God looketh vpon, and sendeth his benefites some whether. The Lord hath visited his people. When it is taken in the euil part, it betokeneth as much as the Lord punisheth and scourgeth wicked and cursed, when he taketh vengeaunce on them for their wickednesse: as *I the Lord thy God*

Luke. 7.

Exo. 20

am

Of holy Scripture.

am a zealous God, visiting the sinnes of the fathers vpon the children, vnto y^e third & fourth generatiō of them y^e hate me. &c.

What is the hand of God? It is the power, or strength of the Lord, whereby he helpeth and doth good vnto the godly, and whereby he worketh mischief and taketh vengeance on the cursed.

The arme of God betokeneth the power of him, and Christe him selfe, whereof ye may read abundantly.

The finger betokeneth the holy Ghoste. The respect, care, and regarde that he hath vpon the good, and his gentillesse, mercy and redinesse to defend them.

His countenance is taken for y^e straight and narrow looking of the wicked to their destruction and perdition. The eyes of the Lord be on the righteous, and his eares attend vnto their prayers. But the countenance of the Lord is vpon the sinners. His face betokeneth fauour, beneuolence, and the gladnesse in the Lord. But as sone as thou hast turned thy face, they shall be confused, and wyll turne againe vnto their earth. The mouth of the Lord hath great

The arme of God.

Isay. 54.

The finger of G O D.

Luke. 13.

The eyes of God.

The countenance

tenance of God.

Psalme. 33.

The face of G O D.

Psalme. 103.

behegency

The demaundes

The mouth
of the
Lorde.
Esay. 1.

behemency and pythe in it, for the Prophetes when they will haue theyr wordes marked and regarded say: the mouth of the Lorde hath spoken this.

The outwarde appereance of any thing is also called the face: as we say. Judge not according to the face and outwarde sight.

What the
face of the
anger
of God is.
Abac. 2.
Psalm. 67.

The face of y^e anger of God, is y^e feling of the curse & wrath of God, also y^e presence, sight, & iudgment of God is caled his face as. Let al y^e earth hulhe or be stil before the face of the Lord. As the Ware badeth and consumeth in the face of y^e fire: so shal all sinners perishe before the face of God.

The eye of
man, what
A single
eye.
A wycked
eye.
Math. 21.
Math. 5.13.

What is the eye of man? It is reason, or the wysedome of the flesh. A single eye, is reason instructed with y^e word of God.

A wicked eye, is reason depraued and corrupt, & enuie engendred against their neighbour for the gyftes of God. Otherwhiles the eye, hand, right foote, &c. betoken our kinsmen and best beloved freendes.

Feete
what they
signify.
Psalm. 25.

What betoken feete in Scripture? The feete be and betoken the affections, desire, and will of the harte. My foote stode straight.

Of holy Scripture.

straight forth, that is to say, I haue ney- Psalm. 25.
ther hurt any man, nor would hurt. And To wash
though perchaunce I haue hurt any: yet I one an o-
willed none euill, or hated any. &c. To thers feete
washe one an others feete, is one to loue what it is.
an other, and to wpll well one to an other.

What is a slaunder, to offende, or to be of- Slaunder,
fendicle to any man? It is whereby the or offendi-
faith or charitie of our brother is offended cle what
or hurt. The faith of the brother is offen- it is.
ded when any man preacheth & teacheth
other thinges then the word of God.

Of this kind of slaunder speaketh Christ. Math. 18.
Who soeuer offendeth one of these little
ones. &c.

The charitie of our neighbour is offen-
ded or hurt, when we helpe not the poore,
when we be not glad of our neyghbours
prosperitie, and sozy in his aduersitie. &c.

It is the obstacle and let, whereby we
fall and stomble in the way of the Lorde,
that is to say, we haue not a life vpright
and worthy the Lorde, I meane when we
stagger in the faith or loue towards our
neighbour, in which two euery christian
ought stoutly and still to walke. Forget-
ting with saint Paule the thinges that be Phil. 3.

The Demaundes

behind our backes, endeuering to come to the marke set before our eyes.

Math. 13. 14. Otherwhiles slander, or offending is taken in Scripture for the offending wher by the wicked can not beare the word.

Hipocrite. What is an Hipocrite? It is the wicked man coloured and cloked with godlynesse. Wherefore hipocrisy is called fained holynesse.

Gen. 4. What is an enuious man? He whose hart for anger burneth at an other mans prosperitie, nor can suffer (with his will) any other to be enriched with the benefites of God. So did Cayn enuy Abell his brother, Saul David, and Ioab Amasas. But Iohn did not enuy Christ his successor, when he sayd. He must increase, and I decrease. Nor Ionathas Saules sonne did not thus hate David his loyall and trusty freende and companion.

God to sleepe
what it is. What is for God to sleepe? When he seemeth to vs to forsake vs in our temptation, nor helpeth vs. So slept Christe in the ship, his Apostles being in daunger and ieoperdye. And so doth David call vpon God to awake: saying arise & wake
Math. 8. Lord, why doest thou sleepe so long?
Psalm. 44.

What

of holy Scriptures.

What is it for men to sleepe? When Men so they without all care of the word of God, sleepe sluggie and sleepe in sinne and ignorance, what it is, when they refuse, contemne, and regarde it not.

To rest and sleepe in the Lord: is to dye in fayth. &c. Math. 13.
Ioan. 7.

What is to be awake? To exercise and put in vze the word of God, and our faith. To be awake.

What is fortune? It is fate, or destiny chaunsing to any man by the will of God, without mans prouidence. Fortune.

Who is my brother? He that hath one father with me, that is to say, God. Brother.
Math. 23.

Who is my weake brother? He that hath one faith with me in God, and fauoureth the Gospell: but yet wauereth and doubteth in his conscience of some things: as meates and difference of dayes. Weake brother.
Rom. 14.

Who is my neighbour? He on whom I exercise charitie and loue, or hee who needeth my helpe. Neighbour.

Who is a Lorde or maister? He that hath a seruant, gouerneth and ruleth another: as he whiche keepeth vnder vices and lewde appetites, is Lord and maister ouer them, so through faith in Iesus Lorde, or Maister.

D. ii.

Christ,

The Demaundes

01 m M **Christ, we be Lordes ouer the Deuill,**
9999 **Death and sinne . Also he that vseth the**
at is mda **Sabboth or holy daye as he seeth neede:**
that is to saye, doubteth not (if he see the
loue of his neighbour requireth the con-
Mark. 2. **trarie) to breake it, that man I say, is the**
Lozde of the Sabboth day.

Seruaunt. **Who is a seruant? He that hath a mai-**
Ioan. 8. **ster, and is not his owne man : or else he**
that is at the becke and commaundement
of another.

Thus Paule calleth himselfe the ser-
uant of Christ, as he that doth and accom-
plisheth the will of sinne, he is a seruant
to sinne.

What is **What is a true and faithfull seruant?**
He that hath sayth, and doth his duetie
with all diligence, according to his voca-
tion and calling.

Matth. 24. **What is a slothfull and vnfaithfull ser-**
uant? He which beleueth not in God,
negligently ordereth himselfe in his voca-
cion, and refuseth to beare his crosse.

Magis- **What is an officer or ruler? Every law-**
trate. **full power among men, ordeined of God to**
the defence and protection of that that is
Roma. 13. **good, and to prohibite and to punish the**
that

Of holy Scripture.

that is euill, according to right and equity.

What is a tyrant? An unlawfull and **Tyrant.**

vntrust ruler, which administreth all things as he list, and laieth great burdens & pokes vpon y^e people, doing against all conscience & equity. Such a one was Pharao to the children of Israell. Howbeit, suche be not to be resisted of Christian men, but obeyed in all thinges saue where they wil haue vs doo that that God forbiddeth vs, and haue vs not to do that that god biddeth. And we must tarpe till God deliuer vs out of suche tyrauntes handes: as the children of Israel did.

Exod. 1.

Note well.

What is matrimony, or wedlocke? The lawfull coupling and resort of man and woman, according to the ordinance and commaundement of God.

Matry-
mony.

Gen. 3.

What is adultery? The vnlawful company of man and woman: as is the marriage with the mother, sister, aunt, brothers wyfe, and such other, wherein Moses treateth. To that perteyneth sturpe, incest, fornicacyon, and like abhominacions, touched in the foresaid Chapters.

Adultery.

What is properly mans worke, or that man can doo? What soeuer that reason

Mans

worke.

and the nature of man can inuent and doo:
as to rule his house well, to gouerne the
common weale, buylde, and searche the na-
ture of thinges, and dispute and reason by-
on them.

Workes
passing
mans pow-
er.

What is that that is aboue mans power,
otherwise called spirituall and beauenly?

What soeuer surmounteth reason, and
that man can not attaine vnto, except God
graunteth it and geueth power to obtaine
it: as that our sinnes be forgiven through
faith, and that we be saued by Iesus that
dyled on the crosse. That God is our defen-
der and louing father, yea in aduersitie and
trouble. That God is iust, yea whē he suf-
fereth the good men to be persecuted and
troubled. And on the otherside, letteth the
euill men to enioy and haue all their plea-
sure and will here, and preuaile against the
good men.

Fleshe and
blood,
what it is.

What is fleshe and bloud? The circum-
locution and very description of man. For
man of him selfe is nothing but fleshye
and carnall. Blessed art thou Simon the
sonne of Ionas, for fleshe and bloude hath
not opened this vnto thee, but my father
that is in heauen, sayth Christ.

Ioan. 3.
Math. 16.

What

of holy Scriptures.

What is care and thought? A playne Care and token of diffidence and distrust in God. It thought, is an unfaithfull care & pensifenesse of the what it is. minde for meate, drinke, clothing, and suche other necessaries, which, in whome soeuer you doe see it: surely it can not bee denied, but that he is destitute of fayth in God, and that his minde is set ouermuch to worldly things. Therefore I saye vnto you, be not carefull for the life, &c. After all such things doe the heathen seeke, sayeth Math. 6. Christ.

The care and thought of faith is prohibited by Gods worde. For faith onely looketh and leaneth to Gods worde and promises.

Nowe to take thoughte and care least God will not fulfill his worde and promises, is to mistrust and not beleue God, and so much as lyeth in vs, to make God a lyer. Wherefore, as I saide before, all thought and care of matters pertaining to faith, is betterly to be put away.

The care and sorowe in thinges belonging to charitie and loue in euery mans vocation, is commaunded by Gods word, as one to be sorie for anothers mischaunce

and miserie.

Gladnesse What is the gladnesse of the heart? A token of confidence in God, when in aduersitie, trouble, or affliction, wee wayle not, frowne or fret within our selues, but reioyce, looke stoutly on it, and holde our selues well apayde, hauing this euer before our eyes: The sonne whom God loueth and receyueth, he vseth to chasten and beate.

Prouerb. 3.
Heb. 12.

Contrariwise, it is also a token of worldly welthinesse, and delight in pleasures of the fleshe, whom God threatneth: Wo be vnto you that laugh here, for ye shall wepe and wayle, sayth Christ.

Luke. 6.

Sinne against the father and the sonne. What is to sinne against the Father, and the Sonne? It is to resist and persecute the worde of God: but yet by ignorance, and of a good zeale: as Paule did before he was conuerted.

1. Timo. 1.

Sinne against the holy Ghost. What is the sinne against the holy ghost? It is when any resisteth the open, manifest and knowne truth, when any beleue not the open and playne promises of God, and when any dispaireth finally in the mercie of God.

Zeale
What is

What is ment by this word Zeale in Scripture?

Of holy Scriptures

pure? Zeale, is anger medled and mixte *signifieth*
 with loue: as when the louing father is an-
 gry with his childe for doing amisse: he
 doth it not because he hateth his sonne,
 but in doing so he signifieth his fatherly
 loue towards him, willing by that, that
 shall do no more so, but endeuer to better.
 For when the childe is thus chidden or
 beaten, he taketh heede that he doth not so
 againe, for feare of a more grievous pu-
 nishment. It betokeneth also the anger
 that chaunseth betwixt them that loue har-
 tely togeather. &c.

From hence cometh iealousy, whiche *Iealousy.*
 springeth out of vehement loue. God is *Why God*
 called in Scripture a iealous God, not *is called*
 that because any should thinke that any *iealous*
 such affections were in God? But that *God.*
 we might learne that God dooth all the
 things that are done, for nothing else, but
 for their sake onely, whome he loueth so
 tenderly, euen his elect. Not because he
 looketh for anye vauntage by it, but that
 they may be saued, and enioye the king-
 dome prepared for them.

What is the bodie of Christ? The con- *The body*
gregation of all faithfull, and of all that *of Christ*
beleue, what it is,

The demaundes

Rom. 7.

Iac. 1.

dinesse of the will to naughtinesse. There dwelleth not in me (that is to saye, in my flesh) ought that is good. Wherefore what soeuer is in vs that is good, cometh of GOD.

Sacra-
mentes

what they
are.

What be Sacraments and Signes? Good assurances and confirmations of the word of God.

Gen. 3. 9. 17.

Some define them thus: Sacramentes be signes and witnesses of the will of god towardes vs, by whiche hee moueth and stirreth our heartes to beleue. Such were the skinner wherwith God clothed Adam and Eua, the Rainebowe, Circumcision, &c. Such be with vs, Baptisme, and the Sacrament of Chyristes bodie and bloude.

Baptisme.

Tit. 3.

What is Baptisme? The dipping into y water, in token of repentance, and newnesse of life to followe. It is also defined to be the badge and cognizaunce whereby not onely we be knowen to be of the flocke of Chyist, but that also wee bee stablished in our conscience, that we be in the fauor of God, and our sinnes forgiven. It is called the cleane and pure water, the lauacre of our regeneration, or fountayne of the newe birth.

What

Of holy Scripture.

**What is the Sacrament of Christes bodie The sup-
per and bloude, or of thankesgiuing? An holy per of the
mysterie of the bodie and bloude of Christ, Lorde.
institute of Christ, to be eaten of all Chri-
stian men, in token of remission of sinnes
through Christ: That euen as sure as we
take the bread, and eate it with the mouth
of the bodie, and drinke the wine: so verily
and certainly euē at the same instant, with
the mouth of our faith, we receyue the ve-
rie bodie and bloude of Christe, and there
it doth as actually comfote and sustayne
the soule, as dothe the breade and the
wyne nourishe and comfote the heart, and
the outward man.**

**And as verily as the most souereign pla-
ster and salve layde to a wounde or soze,
draweth oute the filth, and healeth it: so
verily and really doth the bodie and bloud
of Christe thus receyued, put awaye the
sores and deformities of the soule, and not
alonely maketh it whole, but also pure,
cleane, without scar, wrinkle, and spot, and
so maketh it a delectable, louely, and fayre
spouse in the sight of God. Lo what it is
to receyue the bodie and bloude of Christ
in faith.**

What.

The Demaundes

Repentance.

Jonas. 3.

2. Par. 33.

What is penitence or repentance? We reade of two manner of kindes of repentances. One was a Legale in the olde lawe vled of the Jewes and Israelites, This kinde of repentaunce is a certaine contricion of the minde, and hatred and detestation of our sinne, with a sorowe and compunction of the hart, which springeth and ryseth as soone as we begin to feele and perceyue the abhominacion of oure sinne, by laying our deedes and desires of our heart to Gods lawe. Suche was the repentaunce and penitence of the Ninivites, and of Manasses, and of other, which were greatly sorie and compunct in their hart, what by cōsidering their offences on one part, & the anger & iust wrath of God hanging ouer their heade for these offences.

The signes of repentance.

Math. 27.

The tokens and outward signes of which repentaunce amongst the Jewes, was commonly clothing in sacke cloth, sprinkling and casting ashes vpon theyr heare, and fasting a day, two or thre. This kinde of penitence may also the wicked men haue. For Judas that betrayed Christ, afterward when he perceyued how
wic

of holy Scriptures.

wickedly he had done, toke such care, sorrow, and pensifnesse, that for pure anguish he hanged himself. So horrible and dreadfull were in his sight hell gates, the wages & payment of his iniquity. There is also an euangelicall penitence: whiche is a continuall study, purpose, and endeavourment, and wilfull meditation of mortifying our fleshe, and fashioning our liues to the wyll of the Lorde.

And this kind of penitence is onely in them that are remued, and vnto whom the forgiveness of sin through Christ is giue.

As for this word penance, because the Popes clergy hath ingled with it so craftely, and deceyued the poore innocentes eyes, it is well done to reprove the euill vse and handling of it, as the mainteyning of the same is wicked.

What signifie the latter times in Scripture? The latter times The Prophetes signifie by them times what commonly the dayes wherein the prophesies, and the figures of the olde testament signifie. going on Christ, toke effecte, and were perfourmed. For when Christ came, both the prophesies & figures ceased. And euersence, Christ is openly sincerely, clearly, and

The demandes

and without all shadowes set out and preached, and so shall continue vnto the worlde's ende.

1. Timo .4.
1. Cor. 10.

Paule calleth The latter dayes, y^e time a little before the end of the worlde, and the day of the iudgement of the Lord. In which we be euen now.

The ende
of the
worlde.

What is the consummation and ende of the worlde? It is when the state and forme of the worlde shall passe by. And when this chaunge of Winter, Sommer, and spring shall cease: when there shall be neyther night nor day.

The day
of the
Lorde.

What is the day of the Lorde? The greate assemblment, court and parliament of all men that hath ben from Adam to the last man: at what day our Lorde Iesus Christ shall come with gre^t power and maiesty and pronounce the last sentence and dome, both to the good, and to the euill, adiudging the euill to euerlasting punishment with the deuilles, and graunting the good and godly man euerlasting ioye and felicitie: to the which that we may come, God through our Sauour Iesus Christ graunt, to whome be all honoz and prayse, Amen.

Math. 25.

Geue the glory to G O D alone.

An other booke of De-

**maundes of holy Scriptures: verye
profitable to all Students of
Diuinitie.**



WH O is the author and
maker of the most beauti-
full frame of this world?
God: whiche by his al-
mightie power, wisdom,
and goodnesse, doth now
also order, gouerne, and preserue the
same.

Gene. 1.
Iere. 10.
Eccle. 18.
Act. 4.

What is God? An endlesse vncreated
substance, without both beginning and
ending: Which by his worde alone first
created all things, and nowe disposeth
and ruleth, yea, and conserueth all things:
one substance distinguished, but not deui-
ded into thre sundrie persons, the Father,
the Sonne, and the holy Ghost, and not-
withstanding remayning one alone, true,
and perfect God.

Ioan. 1.

Math. 3.28.
1. Ioan. 5.

What is his word, whereby he first crea-
ted, and nowe preserueth and gouerneth all
things? It is the decreed sentence, ap-
pointment, will, power, and wisdom of

Psalm. 41.

God,

God,

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Eccle. 40.

Esay. 55.

1. Pet. 2.

Psal. 119.

Ioan. 10.

Psal. 80.

2. Thess. 2.

Ioan. 6.

Math. 13.

Gen. 2.

Sap. 2.

Eccle. 15.

Gen. 3.

Rom. 5.

Rom. 14.

God. The Sonne is also called the word, because he is the wisdom and might of his father, the word in the Scripture is oftentimes called by a metaphore, or similitude, water, wine, milke, a lantern or candle, the voyce of the shepheard, the right hand of the Lord, the breath of the Lords mouth, the bread of life, a pearle or precious stone, and such like.

In what state did God create man? Perfect, righteous, and good according to his owne image and likenesse: hauing fier and water set before him to take which he would, being endued with free will to doo euill, or to continue still in goodnesse,

What then condemned vs? Sinne by the lawe.

What is Sinne? Sinne is the transgression, or breaking of the whole lawe, or of any one commaundement of God. And all that is done without fayth, is sinne: and therefore the good workes of the infidelles doe nothing profite them.

What is the Lawe? A learning teaching vs with authoritie what ought to be done or auoyded, in thought, worde, or deepe, with rewardes and punishmentes

Gal. 3.

Ephe. 2.

Ioan. 1.

for

of holy Scripture.

for doing or omitting the same. This law
is our schoolemaister to teach vs the waye
to Christ, by whome the violence, sting,
power, and the shadowes of the lawe bee
take away: in whose place he hath brought
in grace and truth.

Howe chaunced we to synne? By the
choyce of our free will, graunted to vs ei-
ther to doe good or euill: whereby we lost
both our felicitie that we were first placed
in, and that our free will also. Eccle. 15

Howe then were both we and our forefa-
thers reconciled to the fauour of God, which
wee lost by our disobedience, being as vn-
fruitefull branches of the rotten roote of
Adam? By the performance of the merci-
full promise of God giuen to Adam, that
the seede of the woman shoulde breake
the serpents heade: Remued to Abraham,
that in his seede all Nations shoulde bee
blessed: and perfourmed by Christ, which
by his death payd our ransome: whiche
promise and perfourmaunce conueyed vnto
our forefathers and vs, and vnto all the
Church by faith, hath ben and is the com-
mon and general meane of saluacion: they
(that is to say, our forefathers) beleeuing
that Rom. 4
Gen. 3.
1. Tim. 2.

The Demaundes

1. Pet. 2.

that Christ was to come by whome alone they should be saued: & we with no doubtfull faith confessing that he is come, dyed and rose againe for to regenerate vs to God, to mortify vs to sinne, the flesh and the world, to rayse vp againe at the laste day, and so to take vs vnto him selfe, placing vs in the glozy of his father.

Who receyuetb this benefyte? The church of Christ only.

1. Pet. 2.

Ephē. 1. 5.

Coloss. 2.

Psaln. 118.

Osc. 2.

What is the church of Christ? The whole number of the faithfull beleeuers in Christes conning sufferance and resurrection: members of the mysticall body of Christ, Graines to make one loafe, Grapes to make one wine, liuely stones to buylde on a spirituall house, in Christ to offer spirituall sacrifices acceptable to God thow the same Christ Iesus, which is the head of the sayd body, the corner stone of the sayd house, the Lord and husband to the sayd church his spouse married to him by faith.

Ioan. 1.

Galat. 3.

Rom. 8.

Who bestoweth this benefyte vpon vs? God through Iesus Christ his sonne, by whome he hath made vs his children also and fellowe heyyers with Christe of hys glorie.

of holy Scripture.

What signifyeth this name I E S V S?

A Saviour, which is the chiefe poynt of Math. 1. his office, and cause of his comming into this worlde, as appeareth by the wordes of the Aungell to Ioseph, shee (meaning Marie) shall bring forth a sonne, and thou shalt call his name Iesus: For he shall saue his people from their sinnes.

What signifyeth this name C H R I S T?

Christ is.

our king.

Heb. 2,

Anointed whereupon it may be gathered that our Saviour Christ is a king, a priest and a Prophet, which .iii. were accustomed by the lawe ceremonial to be annointed. A king, bicause by inheritance he being the sonne of God, ought to be Lord, and Ruler of all thinges, and bicause he hath conquered and subdued vnto him selfe by death, by bearing our sinnes, by redeeming vs his inheritance out of the power of the deuill, all the whole kingdome, power and aucthority ouer death sinne and the deuill. A priest bicause he once for all hath entred In Sancta Sanctorum into the most holy and innermost tabernacle of God, and hath offered once for all a perpetuall sufficient sacrifice to satisfie for al mens sinnes, and to purchase all mens redemption, not

Christ is

our priest.

Heb. 7.9.10.

C.iii.

ceasing

The Demaundes

**Christ is
our Pro-
phet.**

ceasing nowe still to be a perpetuall Medi-
ator and Intercessor to God his father, for
man, he himselfe being both God and
man, making an ende of, and abolishing
all sacrifices and ceremonies, which were
but shadowes and significations to put
the Jewes in remembraunce of his com-
ming before he came. A prophet, for the
true and onely sufficient doctrine whiche
he preached being here in earth, and leste
behinde him, written by his Apostles for
our learning, binding our conscience to be
subiect to none other doctrine, but to his
alone.

2. Pet. 2.
Apoc. 1.
1. Cor. 15.
1. Pet. 2.
Heb. 13.
Rom. 12.

By his kingdome hee hath made vs
kings, and heires of his kingdome by a-
doption, and conquerors through his most
valiant victorie of oure enemies, sinne,
death, hell, and the deuill.

By his Priesthoode, with the holy oyle
of his spirite he hath made and annoynted
vs Priestes, to offer to God the father
acceptable sacrifices thorowe him, whiche
are y sacrifices of righteousness, of praise,
of thankesgiuing, of an humble and con-
trite heart, of fayth, and wholye to cruci-
fie and offer by our selues vnto him: and
by

of holy Scripture.

by the same office, we being made partakers by him of the same, maye be bolde to come to the sight of God, to offer by our sacrifice and prayer.

By the office of his propheticke or school-maister ship, he doth lighten vs with the true knowledge of his Father, instructeth vs in the truth, and maketh vs the Disciples of God. By this annoyntment receiveth he these three offices to communicate them with vs, whereupon we are called Christians.

What is a King? A rightfull magistrate, or heade power vnder God among men, ordeyned of God for the defence of the good, and keeping downe of the euill, according to right and iustice. Rom. 13. 1. Pet. 2.

What is a Priest? An officer appointed and licenced of God, to present himselfe to the sight of God, for to obtaine his fauour by intercession, or to pacifie his wrath by offering vp of sacrifice acceptable to him. Heb. 5.

What is a Prophet? A messenger of God, to declare the will of God, eyther in shewing the threatenings, or opening the promises, or expounding and declaring

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the mysteries conteyned in his holy worde
or will to vs his children.

Christe by
nature is
the sonne
of God, we
by adopti-
on.

Why doest thou call vs his children, seeing that Christ is his only son? We are not by nature the childre of god, as Christ only is, but by adoption & grace, or fauour of God. As for Christe he is of the same substance and essence with his father.

By what meanes doe wee receyue at the hande of God these heauenly treasures: Or by what meanes are they conueyed vnto vs? By Faith.

Rom. 10.

Heb. 2.

What is Faith? An assured confidence and trust in the truth of God, in the merites and promises of Christ, conceived thorowe Christ, by hearing of his worde, hoping still for the performauce of the sayde promises, in the meane season not ydle, but still working by charitie: Or as S. Paule defineth it in his Epistle to the Hebrewes: Faith is a sure confidence of things that are hoped for, and a certainty of things that are not seene.

What is Hope? A constant looking for of those things, which we haue conceived thorowe faith by the worde of God.

*What is Charitie? A godly vertue, a
louely*

'of holy Scripture.

louely and gentle affection of the minde, Math. 25.
whereby we loue God aboue all thinges,
and our neighbour as our selfe. Charitie
also is taken for the fruites of faith, and
workes of mercie.

Who is my neighbour? Any man, vpon Luke. 10.
whome I doo execute the workes of mer-
cy, or that standeth in neede of my helpe.

Were we predestinate by the grace of Ephe. 2.
God through Christ to this vocation, election, Rom. 8.
iustification, and saluation before the begin-
ning of the world. Yea verely: so sayth S.
Paule, he chosed vs in Christ Iesu before
the foundations of the world were layde.
Agayne he sayth: we know, that al things
worke for the best vnto them that loue God,
which also are called of purpose. For those
which he knewe before, he also ordayned
before, that they should be like fashioned
vnto the shape of his Sonne, that he might
be the first begotten sonne among many
brethren. Moreouer, whome he appoynted
before them also he called. And whome he
hath called, them also he iustified: & whom
he iustified, them he also glorified.

What is the grace of God? Gods fa- Ephe. 2.
uour, beneuolence, and kinde minde, that of
him

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him selfe without our deseruing he beareth toward vs, whereby he was moued to bestow vpon vs his Sonne Christ, and all other his good giftes, with free imputacion of his goodnesse, and vnderferued remission of our sinnes.

What is Predestinacion? The secreete vnbchangeable appointment of God before all beginninges by his counsell and wisdom to life euerlasting concerning his elect and chosen people: or any other beginning, ordering, or ending of all things.

Math. 11.

What is vocation? To be called of the Lord to any manner of benefite, office, or ministracion. There be two kindes of vocation: generall, as thus in S. Mathewes Gospell: come vnto me all ye that labour and are laden, and I will refreche you. Particular, as the calling or appointment of Kings, Prophetes, Apostles. &c.

Math. 22.

What is election? The choyce or appointment of God to anye ministracion, office, dignitie, or preheminence, whiche immediatly followeth the particular calling, as for an example: He that heareth the word, is called: but he that beleeueth, is chosen. By this hearing and beleeuing
may

of holy Scripture.

may this place be expounded: Many are called, but fewe chosen.

What is Iustification? Of vnrigheteous to be made righteous by the righeteousnesse of Christ, which we conceyue by fayth.

What is Saluation? To enioye the felicitie prepared of Christ for the faythfull: to be of the number of the glorified saints.

Whereby art thou certified of this liberalitie, and of these benefites of God towards mankinde? By the office of the Apostles and Preachers appointed for the same purpose.

What is the office of the Apostles and Preachers? To preach the worde of God, or the Gospell of Christ, and to minister the sacraments, which Christ himself hath ordeyned to be vsed in the Church,

Howe is that proued? Christ sayd to his Apostles: go and teache all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost.

Againe: Go throughout the whole world, and preache the Gospell to euery creature. And of the Supper of the Lorde, Christ sayde: Doe this in the remembrance of me.

Math. 28.

Marc. 16.

1. Cor. 4.

Math. 28.

Mar. 16.

Math. 26.

What

The demaundes

What is the Gospell? It is a doctrine conteyning the promise of free remission of sinnes purchased by Christ alone.

What is a Sacrament? A visible signe of an inuisible grace: or an outwarde element or corporall substance, appointed of God to certifie our sayth, wherewith onely wee receyue it, of the promises of God annexed thereunto.

Of howe manye partes doth a Sacrament consist? Of two partes: that is to saye, of the element and of the worde.

Howe manye Sacramentes are there?

Two: Baptisme, and the Lordes supper.

What is Baptisme? The washing of euerye beleeuing Christian in water, that taketh vppon him to professe the name of Christ, whiche water certifieth our sayth of the inwarde washing and clensing of our soules by the spiritite of God: a token of our regeneration, of the mortification of our fleshe, of our buriall with Christe, and of our resurrection vnto a newe lyfe.

1. Pet. 3.
Tit. 3.
Ioan. 3.
Rom. 6.

Mark. 16.

If the beleeuing Christians onely be baptised, according to this saying of Christe: He that beleeueth and is baptised, shall bee saued:

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saue: Why shoulde the Infantes be baptised, which for imperfection of age are not able to beleue? Though Infantes haue not power to beleue, or to confesse their beleefe, yet haue they fayth imputed vnto them for the promise sake of God, bicause they bee the seede of the faythfull, as hee sayde to Abraham: I will be thy God, and the God of thy seede. Seeing then that they also haue y^e promise of saluation, why shoulde they be forbiddē y^e promised pledge, or seale of y^e same promised saluation? The Sacraments of the Iewes differed nothing from ours in effect, but onely in the outward element, and forme of executing the same. Why then shoulde oure Infantes be more forbidden Baptisme, than the Iewes infantes were forbidden Circumcision at the eyght daye? Seing we reade that the Apostles baptised sundrie householdes, as of Stephana, Lidia, Onesiphorus. &c. (if a man may gesse at a thing, whereof wee haue no certaintie) it is lyke inoughe, that they baptised some Infantes also. But to leaue all gesses and vncertain coniectures, we are sure, that the Iewes infantes passed with their parentes out of Egypt thow-
rome

Gen. 17.

Gen. 17.

1. Cor. 1.

Act. 16.

2. Tim. 1. 4.

Exod. 13. 14.

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1. Cor. 10.

row the red sea, and vnder the cloud, which were tokens of our baptisme.

Gen. 17.

51. 100

Aa. 8.

Aa. 10.

51. 100

1. 100

51. 100

51. 100

51. 100

What if the infants die, before they receaue the Sacrament of Baptisme? Gods promise of saluacion vnto them is not for default of y^e Sacrament, minished or made bayne, and of no effect. For the spirite is not so bound to the water, that it can not worke his office, where the water wanteth, or that it of necessitie must alway be there, where the water is sprinkled. Simon Magus had the Sacramental water, but he had not holy Ghost, being in deede an Hypocrite and filthy dissembler. In the Chronicle of the Apostles Actes we reade, that while Peter preached, the holy Ghost came vpon them that heard him, yea and that before they were baptised: by the reason whereof Peter brast out into these wordes, & saide: can any man for byd water, that these should not be baptised, which haue receaued the holy Ghost, as well as we. True Christians, whether they be old or young, are not saued bicause outwardly they bee washed with the Sacramentall water, but bicause they be Gods children by election through Christ, yea and that before the foundations

of

of holy Scripture.

of the world were layd, and are sealed by by
the spirite of God vnto euerlasting life, the
gistes and calling of God being such, that
it can not repent him of them. Norwith-
standing, the Sacrament of Baptisme
ought not therefore to be neglected, but
with all reuerence to be embraced both of
old and young. For he that despiseth the
Sacrament, despiseth not the Sacra-
ment only, but the authour of the Sacra-
ment, which is Christ Iesus the Lorde.

Ephe. 2.

Rom. 11.

Note wel.

*What is the Supper of the Lord, or the
Sacrament of the body and blood of Christ?
Bread and Wine consecrated, that is to
say, made and appoynted of God to bee a
Sacrament to put vs in remembrance,
that as the bread is broken, and the wine
powred out: so Christes body was broken,
and his blood shed for our redemption. And
as the bread receaued through our mouth,
and digested in our stomacke, driueth away
our hunger, and noursheeth our body: the
wine likewise receiued and digested quen-
cheth our thirst, and quickeneth our bloud:
so Christes bodie and bloude receyued by
fayth, digested with worthie continuance
therein, not disagreeing from the right
recey-*

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receiving thereof, slaketh our hunger and thirst, that is to saye, our emptynesse of grace, and drynesse of fayth, nouryseth and quickeneth both our bodye and soule, making vs partakers of the whole merites and dignitie of the bodie and bloude of Christ. And as the bread of many granes
2. Cor. 10. is made one loafe, and the wyne pressed together of sundry grapes: so wee being many, are one body in Christ: And bicause we are of his body, we must needes also be quickened by his bloude, and lyue of hys spirite.

Remayneth there the substance of breade and wine after the wordes of consecration (as they terme them) or but the accidentes of them onely, as the authors of Transubstantiation haue heretofore taught? If the substance of breade and wyne shoulde bee denied to remayne in the Sacrament of the bodie and bloude of Christ: so shoulde it cease to be a Sacrament. For euery sacrament, as we haue tofore hearde, consisteth of the word, and of the element. Now yf we take away water from Baptisme, so is there no Sacrament: verely euen so in like manner take away Bread and Wine
from

from the Lordes Supper, so reaseth it to be a Sacrament. To declare that bread remayneth after the wordes of consecration, Saint Paule calleth it breade diuers times, as we may see in his first Epistle to the Corinthians. S. Luke also in his Chronicle of the Apostles actes, whesoeuer he maketh mention of the Lordes Supper, calleth it y^e breaking of breade. And it is to bee thought that so worthye learned men woulde haue presumed to call so honourable a mysterie, breade, if there had bene no breade remayning, but onely the accidentes of breade, as oure Transubstantiators teache. Doth not our Saniour Christe after the wordes of consecration call the mysterie of his blood, the fruite of the vine? And who is so farre estranged from the right rule of reason, whiche knoweth not that the fruite of the vine is wyne? Here doth it evidently appeare by the authoritie of Gods worde, that in the Sacrament of Christes bodie and bloude, there remayneth after the wordes of consecration, the substance both of breade and wine: whereof it truly followeth, that the Popishe doctrine of Trans-

1. Cor. 10.

11.

Act. 2. 20.

Matth. 26.

Marc. 14.

Luke. 22.

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Substantiation is nothing else than a vaine
dreame and foolishhe fancie brought in by
Antichrist, neuer knowne of y^e ancient fa-
thers of Christs church, nor yet recepued
of the Greekes vnto this day.

Why sayst thou there but two Sacramen-
tes, when we haue heretofore bene taught,
that there are seauen Sacramentes? Bi-
cause Christ in the newe Testament lefte
no mo to be occupied in his Church. As
there were giuen to the people of the olde
lawe but two Sacramentes: That is to
say, Circumcision, and the Pascheouer: so
likewise in the newe Testament, Christe
appointed but two Sacraments: that is,
in steade of Circumcision, Baptisme: and
in the place of the Pascheouer, the Lordes
Supper. Therefore as for the rest, they
be not aptly called Sacraments. They be
honest trades, godlye orders of lyfe, and
vertuous, meete to bee exercised of Chri-
stians, as Matrimonie, Order, Penance,
Confirmation, and extreme unction.

What is Matrimonie? A lawfull ioy-
ning together of one man and one woman
to liue chaste together, forsaking all o-
ther, for to bring forth children in the
feare

Gen. 2.
Math. 19.
1. Cor. 7.

of holy Scripture.

feare of God, and to auoyde fornication, contayning an vnseparable fellowship of lyfe together.

What is Order? Order hath bene wrongfully taken both for a Sacrament, and for the annoynted order of Priesthode, which Christ tooke awaye. But in deede, a godly, holy, and reuerende state of Ministers, Preachers, Pastors, or Apostles, is of Christ allowed in the newe Testament, to be louingly and reuerently receyued of vs, as shepheardes of the flocke. Of whome sayeth Saint Paule: .12. .1. Tim. 5. They that rule well, are worthie of double honour, but namely they that labour in worde and doctrine.

What is Confirmation? A godly allowance by the Bishop or Preacher, of the children when they came to age, into the congregation of Christ, as a due examination or triall of their continuance in the same fayth, whiche their Godfathers or sureties in their name professed and promised for them at their Baptisme to kepe. And this Confirmation is as it were a discharge of the Godfathers bondes.

What is penance, or repentance? A

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nowe, what is our dutie towarde him. To
loue him, feare him, honour him, followe
him, serue him, beleue in him, to fight
vnder his standarde with all fayth, cha-
ritie, truth, despising of worldlye things,
thanksgiuing, innocencie, fasting, pray-
er, obedience, humilitie, and patience, to
put of the olde man, and to doe on the
newe, to denie our selues, to take the
Crosse vpon vs : to forsake all that wee
haue for his sake, and to set forth the glo-
rie of his name, that we maye become a
worthie Temple for the holye ghost, and
meete heyres for the kingdome of hea-
uen, the true land of promise flowing with
milke and honie.

What is it to loue God ? To cast oure
whole minde and affection vppon God
with all reuerence, and earnestly desire to
followe his will.

What is it to feare God ? The feare of
the Lorde is a lyke reuerence as children
owe to their parents : a willing and faith-
full heede, that wee committe nothing a-
gainst him or his worde, that we offende
not so louing a Father, but rather dili-
gently apply our selues to liue according
to

of holy Scripture.

to his commaundement, alway thinking
that God doth presently see and beholde
all our deedes, words, yea, and thoughts.
This feare is the beginning of wisdom.
This feare maketh him blessed that hath
it. This feare is the fountayne of life.
This feare keepeth vs from sinne. And
besides a number of other commodities,
this feare maketh vs more warily to take
heede of the craft of Satan. The feare of
the Lorde is also taken for the worship-
ping of the Lorde, as it is written: They
feare mee in bayne with the commaunde-
mentes of men. Jonas the Prophet also
sayde: I am an Hebrue, and feare the
God of heauen.

If these manye profites and commodities
come of the feare of God: howe chaunceth
it that the deuilles doe not enioye the same,
which feare the Lorde as much as we? As
much in deede, but not as well. For there
be two kindes of feare: A childishe or re-
uerent feare, whereof I haue alreadye
spoken: and a seruile, bonde, or slauiſhe
feare. The feare of the vngodlye by the
consideration of the lawe, and feare of pu-
nishment, as likewise is the feare of the

Pro. 1.
Eccle. 25.
Pro. 14.
Eccle. 1.
Esay. 29.
Jonas. 1.

Iac. 2.

Two kinds
of feare.

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demils, is bonde, serulle, and thral. Of
 2. Ioan. 4. this feare speaketh Saint Iohn in hys
 Epistle, on this maner: Feare is not in
 charitie, but perfect charitie casteth feare
 out of the doores. This feare is called a
 Psalm. 90. mightie feare in the Psalmie, because all
 things by it are done in vnfaithfulnesse,
 in such ignorance and lacke of knowledge
 of the mercie of God, as though God
 were no naturall fatherly God, but a se-
 uere narrowe eyed Iudge, or cruell ty-
 rant. These two kindes of feare are well
 described of the Poet Horace on this ma-
 ner:

Oderunt peccare boni virtutis amore:

Oderunt peccare mali formidine pœnæ.

Which may thus be translated into En-
 glishe:

Good men doe well of a vertuous entent:

Euill men do well for feare of punishmēt.

What is it to honour and worship God?

Both with our whole mynde and strength
 thereof, and with the bodie and power
 thereof, as subiect to the mynde, and both
 to God, to reuerence and prayse God, to
 to declare our loue and feare towardes
 him.

of holy Scripture.

him.

What is it to followe God? To beleue in him, to keepe his doctrine and obey it, to follow him whithersoever he leadeth or calleth vs, to beare what burden soever he layeth vpon vs, to doe as he hath done before vs, and giuen vs an example to doe after him.

What is it to serue God? To liue according to his word, to beleue in him, to referre all thinges to his glorie, to helpe our neighbour, to obey him as our Lorde and maister, whose seruice is no bondage but freedome, whose burden is light, whose yoke is pleasant, as Christ sayth: take my yoke vpon you, and learne of me: for I am mecke and lowly in hart, and ye shall finde rest to your soules. For my yoke is easie, and my burden is light. Saint Iohn also saith: his commaundements are not greuous.

Math. 11.
1. Iohn 5.

What is it to beleue in God? To receaue his secde and doctrine into our hart: to commit our selues wholly vnto him in all thinges, and certainly to assure our selues that all thinges are true, and shall undoubtedly be performed, which he hath promised.

The demaunders

misled.

What is it to fight vnder his standarde?

To followe the example of our captaine Christ. As he by death hath conquered sin, death, hell, and the deuill: so we by mortifying of our flesh ought to suppress, subdue, and conquer the same, with the helpe of our sauiour and captaine, whose standarde the crosse vnles we follow, we perishe and become a praye to our enemies, neuer to bee redeemed, yf he doe not raunsonie vs.

What is truth? Christ him selfe the word of God, and what soeuer agreeth with him, which can neyther deceaue, nor be deceaued. I am the way, the truthe, and the life, sayth Christ. And in his prayer to God the father he sayth: thy worde is the truth. The ciuill truth is an agreement of wordes and deedes, to say as the thing is, and as we know it to be. Of this truthe speaketh the Apostle in his Epistle to the Ephesians, saying: put away lying, and speake every man truth vnto his neighbour, forasmuch as we are members one of an other. Also the Prophet Zacharie: speak euery man the truth to his neighbour: let none of you imagine euill in his hart against

Ioan. 14.

Ioan. 17.

Ephe. 4.

Zach. 8.

of holy Scripture.

gainst his neighbour, and loue no false
othes. &c.

What is it to despise worldly thinges?

Wholly to set our minde vppon heauenly
thinges, not regarding the transitorie and
vncertaine vanities of this world, accor-
ding to the wordes of S. Peter: all fleshe
is as the grasse, and all glory of man as
the floure of the grasse, &c. Knowing and
acknowledging with S. Paule, that wee
haue here no certaine abyding place, but
seeke for one to come: againe, that as we
brought nothing into the world, so shall we
cary nothing out of it: but hauing meate,
drinke, and cloth, we ought to be content
and abundantly satisfied, forasmuch as
godlynesse is great riches: yf a man be
content with that he hath.

1. Pet. 2.

Esay. 40.

Iac. 1.

Heb. 13.

1. Tim. 6.

What is thankes giuing to God? To re-
member the benefices of the Lord, confes-
sing and acknowledging al to come of him,
offryng him our whole hart, loue & seruice
for the same.

What is innocencie? A mind or consci-
ence guiltie of no sinne, which commeth
through faith in Iesus Christ, as the Apo-
stle sayth: we being iustified by faith, are
at

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Rom. 5.

at peace with God through our Lord Jesus Christ: by whome also it chaunced vnto vs to be brought in through fayth vnto this grace, wherein we stand, and reioyce in the hope of the glory of God.

Luke. 21.

What is fasting? To beware that wee oppresse not the bodie, and so by that meanes the minde also, with surfetting, drunkennesse, and excesse, as our Sauour Christ sayth: Take heede to your selues, least at any time your hearts be overcome with surfetting, & drunkennesse, & cares of this lyfe. &c. Agayne, to liue chastly, purely, and soberly: to abstayne from vices, to bring oure bodie into bondage to the spirite, and the spirite to God: to minister to the bodie only y^e that is necessarie, to mortifie the flesh with the affections and lustes of the same. The right abstinence from meates taken as a way or helpe to the abstinence from sinne, consisteth not in the qualitie, but in the quantitie of y^e meat, not what, but how much meat & drink thou receyuest. If or whether fasteth more aright, he that moderately receyueth of flesh, or he y^e cloyeth himselfe with fish: All things are pure to them y^e are pure, sayth the Apostle.

Tit. 1.

All

of holy Scripture.

All the creatures of God are good, and no- 1. Tim. 4.
thing to bee refused, if it be receiued with
thankesgiuing. For it is sanctified by the
worde of God and prayer.

Why then is this lawe so earnestlye esta-
blished with such penaltie vpon it, that wee
eate no fleshe on Fridayes, or other dayes ap-
pointed to abstayne from the same? I take
that as a ciuile positieue Lawe, lyke to the
actes of Parliament, made for sundrie and
diuers purposes concerning the state of a
Kealme, and for the wealth of the same.
For if it were anye lawe of God binding
our conscience, no King nor Pope myght
dispence with the breaking of it.

What is prayer? To call vpon the name
of the Lorde, assuredly trusting to obtayne
that we require, so that wee aske of him in
his sones name and none other, that thing
whiche he will to bee required and none o-
ther, that eyther for obtayning of good
things, auoyding of euill, or releasing and
forgiuenesse of euill and sinnes past. What
soeuer ye aske in my name, sayeth Christ,
that will I doe, that the Father maye bee Ioan. 14.
glorified by the Sonne: If ye shall aske a- 7. 3A
ny thing in my name, I will do it. Again:
veri-

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Ioan. 16. verily, verily, I say unto you: Whatsoeuer ye shall aske the Father in my name, he will giue it you. And Saynt Iohn in **1. Ioan. 5.** his Epistle sayth: This is the truste that we haue in him, that if we aske any thing according to his will, he heareth vs. And if we knowe that he heareth vs, we knowe that we haue the petitions that wee desire of him.

What is obedience? A lowlye and hartie submission of our selues to God, and afterwarde to oure Parentes, to the Magistrates, to oure Superiours, and to all those, to whome God hath committed the rule and gouernance of his flocke and people in this worlde, or in iust causes, to all them, to whome we be by anye title inferior.

But what if our Superiours wyll enforce vs to obey them in vniust causes? In this behalfe we owe them no obedience. God is the highest Magistrate. If any inferior Magistrate commaundeth any thing, contrary to his godly commaundement and blessed will, we must aunswere with the apostles. *Oportet deo magis obedire quam hominibus.* We must obey God more then men.

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men. Examples hereof we haue many and diuers both in the olde and in the newe Testament.

What is humilitie? A subiection of the proud haughty courage of our mind, shewing our selues inferior to all men, presuming in nothing, esteeming our selues worse then all men in our owne conceates.

And this is that, which the apostle saith. In gi- Rom. 12
uing honor goe one before an other. A-
gaine, be not hye minded, but make your
selues equall to them of the lower sorte. Be
not wylse in your owne conceates. Hereto
agreeth the saying of S. Peter: submit
your selues euery man one to an other.
Knit your selues together in lowlynesse
of mind. For God resisteth the proud, and
giueth grace to the humble. Submit your
selues therefore vnder the mighty hand of
God, that he may exalt you when the time
is come.

What is pacience? Willingly without
resistance eyther in thought w^or deede
to suffer vnderferued punishment after the
example of Christ, which prayed for them Luke. 23.
that persecuted and moste cruelly tormen-
ted him. This pacience is described of S.
Peter

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1. Pet. 2.

21. Rom.

2. 1. Pet.

23. Luke.

Peter in his first Epistle, where he sayth:
 seruantes, obey your maisters with feare,
 not only yf they be good and courteous, but
 also though they be froward. For this is
 thanke worthy, yf a man for conscience
 toward God endure grieve, and suffer
 wrong undeserued. For what prayse is it,
 yf when ye be buffeted for your faultes, ye
 take it patiently. But and yf when ye doo
 well, ye suffer wrong, and take it pacienc-
 ly, then is there thanke with God. For
 hereunto verely were ye called: for Chryste
 also suffered for vs, leauing vs an example,
 that we should follow his steppes, whiche
 did no sinne, neyther was there guile found
 in his mouth: which when he was reuiled,
 reuiled not againe: when he suffered, he
 threathed not, but committed y vengeance
 to him that iudgeth righteously: &c.

What is the olde man, that we must put
 of? The naughty, corrupt, and rotten
 nature, which liethens the fall of Adam we
 haue lineally at our first generation recea-
 ued of our parentes through the corrupti-
 on of the first roote Adam. By this: the
 moughty concupiscence, lust to sinne, and
 affection of our fleshe, without faith, of this
 olde

of holy Scripture.

olde man speaketh our Saviour Christ on
this maner : That which is borne of flesh Ioan. 3.
is flesh. And except a man be borne from
aboue, he cannot see the kingdome of god.
Also the Apostle : Laye from you the olde Ephe. 4.
man, which is corrupt according to the
deceauable lustes. Againe, put of the olde Coloss. 3.
man with his workes.

*What is the newe man, that we must doo
on ?* The renewyng of man by fayth and
the word of God : the spirite of God ge-
uen by Christ our spirituall and second A-
dam : Agayne, to tame the old man our
fleshely and first Father Adam : to beget
vs agayne and adopte vs to God, whiche
Spirite we receaue by Christ at our re-
generation. Of this newe man speaketh
our Saviour Christe thus : That whiche Ioan. 3.
is borne of the spirite, is spirite. Also S.
Paule : Be renued in the spirit of your
minde, and put on the newe man, whiche
after God is shapen in righteousnesse
and true holynesse. Againe : put on the Ephe. 4.
Coloss. 3.
newe man, which is renued in the know-
ledge and image of him that made him.

What is it to denye our selues ? Playn-
ly to professe, that all our laboures and
G. i. workes

The Demaundes

works profit nothing vnto saluatiō: to slea the old Adam with al his lusts & affectiōs.

What is it to forsake all that we haue for Christes sake? To esteeme al that we haue not to be ours for his sake, and willingly (if neede so require) for the professiō of his name to depart from wyfe, children, parentes, freendes, countrey, house, landes, and all thinges els that we doo or may enioye, yea and to put our selues in danger of all perill for the name of Christ, and professiō of the Gospell. He that loueth father or mother more then me (saith Christ) is not worthy of me. And he that loueth sonne or daughter more then mee, is not worthy of me. And he that taketh not his crosse and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that loseth his life for my sake, shall finde it. Agayne, if a man come to me, and hate not his father and mother, and wyfe and children, and brethren or sisters, yea & his owne life also: he cannot be my disciple. And whosoever doth not beare his crosse, and come after me he cannot be my disciple.

Math. 10.

Luke. 14.

What is the crosse, that we must take vp-

of holy Scripture.

on vs? Any sorrow or payne that belongeth to any vocation or trade of life for the tryall and profe of our faith and pacience. Also it is the correction, chastening rodde and staffe of the Lord, wherewith he punisheth them, whome he loueth, not to theyr damnation or bitter casting away from his fauour, but to saluation, and to teach vs to flye vnto him in our trouble & aduersity, as childezen to our most deare & louing father.

What is ment by the name of the Lorde whose glory we must set forth? The glory, prayse, wysedome, might, power, worship, honor and maiestie of the Lorde. Or the knowledg, preaching and aduancement of his holy worde.

What is the temple of the holy Ghost?

An honest, godly, and faithfull christian hart, in the which God is rightly worshipped in spirite and truth: wherein are offered spirituall sacrifices of prayse, innocencie, thankes geuing, of an humble and contrite hart, whose chiefe corner stone is Christ. Knowe ye not, saith Saint Paule, that ye are the temple of God, and howe the spirite of God dwelleth in you? If any man defile the temple of God, him shall

Ioan. 4.

1. Cor. 3.

G.ii.

God

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1. Pet. 2. God destroye. For the temple of God is holy, which temple ye are. Saint Peter also sayth: Ye as liuing stones are made a spirituall house, an holy Priesthode, for to offer by spirituall sacrifices, acceptable to God by Iesus Christ.

What is the kingdome of heauen? The kingdome of heauen is diuerslye taken in the Scriptures. First, for the holy Gospell and worde of God, bicause that is the scepter and yron rodde, whereby God ruleth, reygneeth, and dwelleth in the hearts of the faythfull. Of this kingdome speaketh Christ in the Gospell on this wise: I will giue thee the keyes of the kingdome of heauen, that is to saye: I will commit vnto thee the office to preache the Gospell of saluation, which openeth and vnlocketh vnto men the waye and doore, by the whiche they may be saued, and enter into the kingdome of heauen. Item, the kingdome of heauen is lyke vnto leauen, which a woman tooke and hydde in thre peckes of meale, tyll it were all leavened.

Rom. 14. Secondlye, the kingdome of heauen is taken for fayth it selfe, as Saint Paule sayeth:

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sayeth : The kingdome of heauen is not meate and drinke, but righteousnesse, and peace, and ioye in the holy ghost.

Thirddye, the kingdome of heauen is expounded the whole congregation of the faythfull abyding in this lyfe, in whome the Lorde by his worde and spirite, doth inuisibly dwell and reygne. Of this kingdome speaketh Christ in the Gospell on this maner: The kingdome of heauen is Math. 25. lyke to ten virgines, whiche tooke their lampes and went to meete the Brydegrome. If yue of them were wyse, and fve were foolish. &c.

Fourthye, the kingdome of heauen is taken for the ioye, felicitie, and pleasure, which the soules of the beleeuers enioye, when they are departed out of this worlde: and their bodies also ioyned with the soules at the day of Iudgement shall enioy, euen in that place, which Christ hath prepared for them to possesse: where they shall bee comforted with the sight of his Maiestie and Godheade, and with the fruition of his perpetuall felicitie with him. Of this kingdome speaketh Christ in the Gospell: When ye shall see Abra-
G.iii. ham,

The demaundes

Luk. 13.

ham, Isaac, and Jacob, and the Prophets, in the kingdome of God, and you to bee drinen out of the dozes.

Ioan. 8.

Ioan. 10.

Ioan. 19.

Finallye, the kingdome of heauen is wheresoeuer Gods worde is preached: from which kingdome they onely are excluded, whiche beleue not the worde, according to this saying of Christ: He that is of God, heareth the wordes of God. But yee heare not, bicause yee are not of God. Agayne, My sheepe heare my voyce. Item, Euerie one that is of the truth, heareth my voyce.

What meanest thou, by a lande that floweth with milke and honie? Pleasaunt, abundance of all things, both sweete and profitable. By the honie is vnderstoode sweetenesse, ioy, gladnesse, and pleasure. By the milke, pure nourishment, whereby we still continue, growe, and increase in fayth and godlynesse vnto the measure of Christ.

When shall we enter vppon, and enioye this kingdome, this promised lande, that floweth with milke and honie? The church militant in this worlde, gouerned by the spirite of their most mightie, valiant, victorious,

of holy Scripture.

torious, and triumphant Captayne
Christ already enioyeth after a certayne
maner in spirite, thorowe sayth in this
kingdome and blessed lande, as it is writ-
ten: He that beleueth on the Sonne, Ioan. 3.
hath euerlasting life: Hee that beleueth
not on the Sonne, shall not see lyfe, but
the wrath of God abydeth vpon him. But
when they are ioyned together both bodie
and soule with the reast of the faithfull
congregation, which are departed out of
this world in the faith of Christ, to make
one whole tryumphant congregation,
when they haue by the power of Christe
conquered the malignant church of the de-
uill, which shall be at the last day of iudge-
ment, which we doo dayly looke for nowe
in these latter times: then shall they true-
ly and perfectly enioye and possesse all the
ioyes and pleasures of that most ioiful and
pleasant lande: whereof Dauid speaketh Psalm. 17.
on this manner: I beleue to see the good
things of the Lorde in the land of the li-
uing. Nowe we see in a glasse, sayth the
Apostle, even in a darke speaking: but 1. Cor. 13.
then shall we see face to face. And as S.
Iohn saith: It dooth not yet appeare.

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- what we shall be . But we knowe , that
1. Ioan. 3. when it shall appeare, we shall be like him.
For we shall see him , as he is . The eye
hath not scene, and y^e eare hath not heard,
2. Cor. 12. neyther haue entred into the hart of man
the thinges, which God hath prepared for
them that loue him. And all these thinges
shall the elect congregation of God enioy
and possesse immediatly after the ende of
these latter times wherein we now liue.

*What callest thou the latter times? The
first times were vnder the lawe of nature,
till the lawe of Moyses . The seconde vnder
the lawe of Moyses, till (the kingdome
thereof abolished) Christ entred into this
worlde. Nowe the thirde and last time is,
and hath bene, sithence the entring of
Christ into this worlde, to take our fleſhe
vpon him, by ioyning in him together
both Godheade and Manheade with an
vnseparable knotte to reconcile and knitte
together God and man, nowe that all the
prophecies & figures of Christ be brought
to an ende . The last times also are the
times, that goe immediatly before the day
of the Lord, and ende of the worlde . Saint
1. Ioan 2. John saith : Little children, it is the last
time.*

of holy Scripture.

time. Saint Paul saith : We are they, whom the endes of the world are come vpon. Saint James saith : The comming of the Lorde draweth nigh. The Iudge standeth before the doore. And our Saviour Christ himselfe saith : The time is at hande. Beholde, I come shortly, and my rewarde is with me, to giue euerye man according as his deedes shall be.

1. Cor. 10.
Iac. 5.

Apoc. 22.

Howe farre thinkest thou that daye to be hence? No man can pronounce any certaintie of the time, when that day shall be, as our sauour Christ saith : Of that day and houre knoweth no man, no not the Aungels in heauen, but my father onely. Agayne : It is not for you to knowe the times and seasons, which the father hath put in his owne power. Saint Paule saith that the day of the Lorde shall come euen as a thiefe in the night. For when they shall saye : Peace, peace, all things are safe : then shall sodayne destruction come vpon them (as sorowe cometh vpon a woman trauayling with childe) and they shal not scape. Notwithstanding although the holy Scriptures doe passe ouer with silence the certaintie of the time when
Christ

Math. 24.

Act. 1.

1. Thess. 5.

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Math. 24.

Luk. 17.

Math. 24.

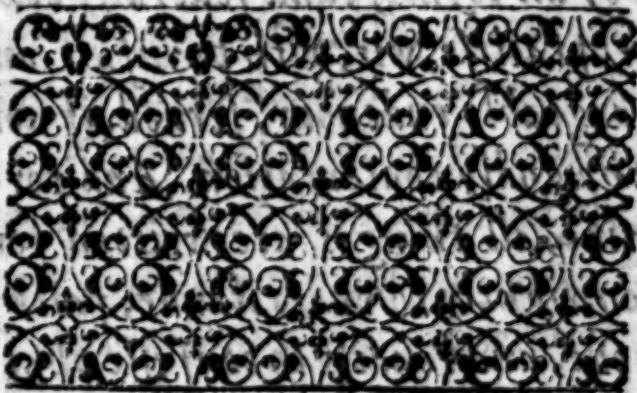
Math. 25.

Christ shall come to iudge the worlde, as a thing more curious than profitable for our saluation, that by this meanes wee might set our selues in the more readinesse against his comming, bicause we are not certaine of the day and houre: yet we may plainely perceyue, that it is not farre of, both by the comparison of our dayes with the dayes of Noe (For thus saith Christ as it happened in the dayes of Noe: so shal it be also in the dayes of the Sonne of man. They did eate and drinke: they married wyues and were married euen vnto the same day that Noe went into the Arke: and the floud came and destroyed them all. &c. Euen so shal it bee in the day, when the sonne of man shal appeare) and by the shortening of the dayes promised in the Scripture for the electes sake, and diuers other argumentes besides. Nowe when that day shall once come, (which vndoubtedly shall come out of hand) then shall the Lord seperate the Sheepe from the Goates, rewarde the vngodly with punishment due to their vbeleife: and the godly he shall put in possession of that most glorious and blessed kingdome

of holy Scripture.

kingdome, whiche he purchased for them
by the crucifying of his bodie, and shed-
ding of his bloude. To this Lorde Christ,
our alone Sauour, with the Father
and the holy Ghost, be all ho-
nour and prayse, both now
and euer. A-
men.

*Giue the glorie to God
alone.*



To the Christian Reader.

Upon vewe of these our demaunds, Christian reader, if thou further demaunde some question of the booke, of the towne for which it is, of the Author, and of the Printer, no answere I suppose so fully iust (be it that the question double it self twice and againe) as to adiudge the one both in name and deede holy, the other in life godly, the third in his worke learned, the last in his intent carefull for them, and not vnmindfull of thee. For in whatsoever true religion, christian example, godly inuention, and studious enterprise coulde be beneficiall, in that haue they all ioyntly, and seuerally eche, by doctrine, practise, wit, with paynfull and no lesse chargeable endeuour, serued, if not satisfied thy godly contentation. And for that in doctrine, all thinges are written for instruction, rightly to vnderstande, faithfully to beleue, and readily to confesse that reason of hope which we haue, demaunde who will frende or aduersarie, aunswere who shall skilfull or vnlearned: to eche of these Christian dueties, with respect of their person,

To the Reader.

son, and eche capacitie, this little Pamphlet ministreth readlye sufficient furniture by playne explication of the principall grounds of our religion, worthy of thy diligence, thou if not vnworthy of the knowledge. But I lament with alas. What is it to talke rightly or smothly, and to walke crookedly? Is not the sweete Christian harmonie in consent of saying and doing? For what discorde maketh eyther of these by it selfe, or what agreement? To apply or pleade very olde and almost deade example, hath some force to vice or vertue, in priuate talke, or publike sermon. And the late allegations of Fraunce or Flaunders, purporting noueltie, doe speedily quicken our dull sense of bearing: but the home made mention of our familiars, whose affection doth it not moue to eyther side? What can you more greedily beare, or I long, as with child, to tel. The great grace and gift of God on Sandwich towne, by the sound of the Gospel, hath it wrought in vain with the townesmen? are they taught wel, & not wel gouerned? shew thei forth gods prais with mouth, and plucke it down with hand? or rather they expresse their fayth by their works, and their works by faith, in brotherly loue.

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loue eche to other, in liberalitie to the poore, in hospitalitie to the Straunger, in erection and maintenance of schooles, in most carefull prouision that no one among them lyue ydle. Which godly proceedings, when the father of this booke, that painfull and godly instrument of Christ his church, maister Thomas Becon did with priuate comfort beholde, he coulde not with safe dutie but acknowledge & sound out the same publikly, to the great prayse of God, the increase of their beginnings, and example of all others, who by reason of decay through sandle and shelf albeit they cannot so happily eter their welnere stopped haue, yet by view of their race in Iesus Christ, maye finishe the same course by repayred lyfe to their hoped heauen. And therefore this worke he tooke in hande, in order and matter excellent, edifying by question, playne for capacitie, and brieffe for memorie, not as the Seraphicall and Sorbonicall Doctours of the schole, who giue sucklings in religion vinegar for milk, the stronger hard stones for hartie meat: but following the precept of Saint Paule, teacheth and confirmeth them in such as bee good and profitable. But least the author of
his

To the Reader.

his intent, the Senate and towne of Sandwich of their benefite shoulde be frustrate, and the commendation of their godly example hidden from such as contende to followe, wee haue thought it good nowe first separately and alone to print the same, whiche before, without greater charge in buying the whole workes of Thomas Becon, could not be had. This our labour if thou shalte accept, it cannot be otherwise, God giuing grace, but that in all profitable maner wee shall be further carefull and diligent for thy Christian vtilitie. Farewell in Christ.

R. D.